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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

PROFESSOR AT HARVARD UNIVERSITY; HONORARY MEMBER OF THE ASIATIC SOCIETY OF
BENGAL, THE SOCIÉTÉ ASIATIQUE, THE ROYAL ASIATIC SOCIETY (LONDON), AND
THE DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT; CORRESPONDING
MEMBER OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN, THE
IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUTE OF FRANCE

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THE HARVARD ORIENTAL SERIES

VOLUME TWENTY

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

MAURICE BLOOMFIELD

PROFESSOR OF SANSKRIT AND COMPARATIVE PHILOLOGY
IN THE JOHNS HOPKINS UNIVERSITY
BALTIMORE, MARYLAND



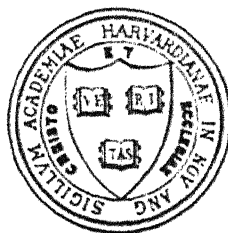
PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic-Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the R.V. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the R.V. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tāṁ sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh. American Journal of Philology.
- Arnold, VM. E. Vernon Arnold, Vedic Metre.
- Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
- Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
- Concordance. M. Bloomfield, A Vedic Concordance.
- Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
- GSAL. Giornale della Società Asiatica Italiana.
- Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
- IF. Indogermanische Forschungen.
- Ind. Stud. Albrecht Weber's Indische Studien.
- JA. Journal Asiatique.
- JAOS. Journal of the American Oriental Society.
- KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
- Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brāhmana.
- Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
- Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
- Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
- Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
- Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
- Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.
- Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
- SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
- SBE. Sacred Books of the East.
- Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.
- WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
- ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's *Sarvānukramaṇi*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e.g. :

sāsaḥyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsaḥyāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyaḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra no and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Valakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatrī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāskala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcasā 1.23.23^d
 sañ māgne varcasā sṛja 1.23.24^a
 ṛṇor akṣaṃ na cakryoḥ 1.30.14^d
 ṛṇor akṣaṃ na ṣacibhiḥ 1.30.15^d
 tvañ na indra rāyā parīṇasā 1.129.9^a
 tvañ na indra rāyā tarūṣasā 1.129.10^a
 tasminn ā tasthur bhuvanāni viçvā 1.164.13^b
 tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adantī ālutam 2.1.13^d
 āsā devā havir adantī ālutam 2.1.14^b
 mandro viśvāni kāvyāni vidvān 3.1.17^b
 agnir viśvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe gasyamānā 3.39.1^c
 vi jāgrvir vidathe gasyamānā 3.39.2^b
 ekam vicakra camasāni caturdha 4.35.2^d
 vy akṛṇota camasāni caturdha 4.35.3^a
 rayīm diyo duhitaro vibhātīḥ 4.51.10^a
 tad vo diyo duhituro vibhātīḥ 4.51.11^a
 yad im̐ somāsah̐ susutā amandan 5.30.10^d
 yad im̐ somā babhrudhūtā amandan 5.30.11^a
 sā vy ūchaḥ sahiyasi 5.79.2^c
 yo vy ūchaḥ sahiyasi 5.79.3^c
 dhībhir viprah̐ pramatim̐ icchamānāḥ 7.93.3^b
 gīrbhir viprah̐ pramatim̐ icchamānāḥ 7.93.4^a
 addhā deva mahān̐ asi 8.101.11^d
 satrā deva mahān̐ asi 8.101.12
 abhi tyam̐ madyam̐ madam̐ 9.6.2^a
 abhi tyam̐ pūrvyam̐ madam̐ 9.6.3^a
 yat te pavitram̐ arcīṣi 9.67.23^a
 yat te pavitram̐ arcivat 9.67.24^a
 tvam̐ vipro abhavo 'ūgira-stamaḥ 9.107.6^c
 tvam̐ kavir abhavo devavītam̐ 9.107.7^c
 tebhīḥ somābhi rakṣa nah̐ 9.114.3^d
 tena somābhi rakṣa nah̐ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem̐ enam̐ pra hīṇutāt pitṛbhiyaḥ 10.16.1^d
 athem̐ enam̐ pari dattāt pitṛbhiyaḥ 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viśved̐ etā savanā tūtumā kr̥ṣe 10.50.5^d
 etā viśvā savanā tūtumā kr̥ṣe 10.50.6^a
 athā devā dadhire havyavāham̐ 10.52.3^d
 mām̐ devā dadhire havyavāham̐ 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ puram̐dhyā 10.65.13^d
 viśve devāḥ saha dhībhiḥ puram̐dhyā 10.65.14^a
 dadhāmi te dyumatīm̐ vācam̐ āsan̐ 10.98.2^d
 asme dhehi dyumatīm̐ vācam̐ āsan̐ 10.98.3^a
 utāpṛṇan̐ marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaśyaṁ tvā manasā cekitānam̐ 10.183.1^a
 apaśyaṁ tvā manasā dīdhyānam̐ 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhus te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṣpra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṣpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataraḥ payāṁsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kaṁ svid garbhaṁ prathamam dadhra āpaḥ 10.82.5^c
 tam id garbhaṁ prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero:

kim asya made kim v asya pitāv indrah kim asya sakhye cakāra,
 ranā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.
 sad asya made sad v asya pitāv indrah sad asya sakhye cakāra,
 ranā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15:

yo jägāra tam peṣṣ kāmāyante yo jägāra tam u sāmāni yanti,
 yo jägāra tam ayaṁ soma āha tavāham asmi sakhye nyekāḥ.
 agnir jägāra tam peṣṣ kāmāyante agnir jägāra tam u sāmāni yanti,
 agnir jägāra tam ayaṁ soma āha tavāham asmi sakhye nyekāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit:

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
 pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}
 amivā yas te garbham durnāmā yonim āçaye 10.162.1^{cd}
 yas te garbham amivā durnāmā yonim āçaye 10.162.2^{ab}
 hiranyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
 apāṇi napātām avase savitāram upa stuhi 1.22.6^{ab}
 ā bharataṁ cikṣataṁ vajrabāhū asmān indrāgni avataṁ çacibhiḥ 1.109.7^{ab}
 purāṇdarā cikṣataṁ vajrahastāsmān indrāgni avataṁ bhareṣu 1.109.8^{ab}
 adveṣo no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8^{ab}
 gantā no yajñam yajñiyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}
 ā no gavyebhir açvyāḥ sahasrāir upa gachatam 8.73.14^{ab}
 mā no gavyebhir açvyāḥ sahasrebhir ati khyatam 8.73.15^{ab}
 eṣa divaṁ vi dhāvati tiro rajāṁsi dhārāyā 9.3.7^{ab}
 eṣa divaṁ vy āsarati tiro rajāṁsy aspṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab}; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Samhitā* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit :

bhadra çaktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni :

agnih çukreṇa çociṣā 8.56 (Vāl. 8).5
agnih çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vr̥ṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda* :

uṣaḥ çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6^a, ojo dāsasya dambhaya : 10.22.8^a, vādhār dāsasya dambhaya]
[10.22.8^a, vādhār dāsasya dambhaya : 8.40.6^a, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitateness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *dācuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
tena viṣvasya bhuvanasya rājā 5.85.3
somo viṣvasya bhuvanasya rājā 9.97.56
asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1, 9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā viṣvāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣrutā havam*; *ṣṛṇudhī havam*; *ṣrudhī havam*; *ṣṛṇutaṁ havam*; *ṣrutaṁ havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārayā*; *goradhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha paṇam āvitha*, in 8.3.12^a, explains the similar cadence, *yad dha eodam āvitha*, in 2.13.9^b, by making it more than probable that *coda* is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious *Dasyus*; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya māyayā* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayanī ca* 1.73.8; 136.7; 144.13; 7.87.5;¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāyā* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapusyo vibhāvā* 4.1.8, 12; 5.1.9; *prathamajā rāyā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuvā* 1.160.4; 6.70.6; *dyāvapṛthivī bhūrireṭasā* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jenyo vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uśasām aroci* (açoci) 7.8.1; 10.2; *rajaso vidharmaṇi* 6.71.1; 9.86.30; *dayate vāryāni* 5.49.3; 9.90.2; *uśaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahaḥ saubhagasya* 3.16.1; 4.55.8; *madhunaḥ somyasya* 4.35.4; 44.4; 6.20.3; *vānir anuṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *kṣām apaç ca* 2.20.7; 6.22.8; *jaritāraṇi yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitāya* 6.49.13; 7.91.1; *vājino rāsabhasya* 1.34.9; 3.53.5; *rāya ā bhara* 1.81.7; 9.61.26; *dyumnānā ā bhara* 6.46.7; 8.19.15; *prāvitā bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the *Rig-Veda* avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, *Parvata*, or *Parvata* and *Nārada*), in two slightly differing moods. Quite likely the essential sameness of these two *Pavamāna* hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrète monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç ca mahyaṇ ca* 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāḷ. 1 seems to me distinctly inferior to Vāḷ. 2; see under 8.49(Vāḷ. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur ná prathiná śāvah, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Śakra hymns; śakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,²

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; ÇB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḷakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḷakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṣvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two trās are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rīg-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anūṣata = abhi brahmīr anūṣata. Similarly 9.29.1 opens with the words prāsyā dhārā akṣaran, which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

āṇuḥ dadhikrāṇ tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
viṣvā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Čaunaka school of that Veda.²

Consecutive imitative stanzas.—The Vāḷakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, Prol. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : tañ çīṭā suvrktibhis tveṣaṃ satvānam ṛgmiyam,
 uto nu cid ya ojaś çuṣṇasyāṇḍāni bhedati
 jeṣat svarvatīr apo nabhantām anyake same.
 8.40.11 : tañ çīṭā svaḍhvaram satyaṃ satvānam ṛtviyam,
 uto nu cid ya ohata āṇḍā çuṣṇasya bhedaty
 ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his *RV. Noten*, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgni* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāiḥ* in 11, as compared with the milder modal *jeṣat* in 10.² Similarly 2.12.14 and 15 are little more than rhetorical *ūhas* of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (*Grassmann's Translation*, ii. 491). As a specimen of *Vāḷakhilya* variation of single stanzas in the *AV.*, see e.g. *AV.* 3.1.1 and 3.2.1.

Imitative stanzas scattered through the *RV.*—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnaṃ katamasyāmṛtānāṃ manāmahe cāru devānāṃ nāma,
 ko no mahyā aditaye punar dāt pitaraṃ ca ṛṇeyāṃ mātaraṃ ca.
 10.64.1 : kathā devānāṃ katamasya yāmani sumantu nāma ṛṇvatāṃ manāmahe,
 ko mṛlāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākaraṃ rāsvā pitar marutāṃ sumnam asme,
 bhadraḥ hi te sumatir mṛḷayattamāthā vayam ava it te vṛṇīmahe.
 10.127.8 : upa te gā ivākaraṃ vṛṇīṣva duhitar divaḥ,
 rātri stomān na jigyuṣe.

¹ Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64.

² Cf. the author, *JAOS.* xxix. 295.

³ Cf. Weber, *Proc. Berlin Academy*, 1900, p. 606.

The following little list is more or less of the same sort :

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 : 8.39.1
2.11.4.5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4.5 : 8.77.1.2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by *Āyāva Atreya*, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas*; *rebhata*s; *brahmāṇi*; *ksatrapī*). In the rest of the two hymns there is not very much verbal identity (*sehanāḥ pītanā* in 36.1; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipāda*-stanza; cf. Bergaigne, *J.A.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the *Açvins*, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of *Vasiṣṭhid* poets (see under 7.35.15), are both addressed to the *Viçve Devāḥ* (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvapṛthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagati* metre conclude with two *triṣṭubhs* at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *apṛi*-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 at the *Niṣkevalya*.
the first at the *Marutvatīyaçāstra*; the second

² Cf. Oldenberg, *Prol.* p. 166.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *apram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *apram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two pādas of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāiṣas* of the *grāuta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, 11.36, and 11.37 (cf. also 11.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*praṭiga-ṣastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍāṣa*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; Prol. p. 193; Caland-Henry, *Agniṣṭoma*, pp. 224 ff.; Olden-

berg, RV. *Noten*, p. 1.

² Cf. also the *ṛtuprāiṣa* AV. 20.20; and the *khilas*, *adhyāya* 7, in Scheffelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷā agne pacatas in 3.28.2; puroḷāṇāṁ pacatyam in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.* p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The āpri-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kaksīvat Dāirghatamasa. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghoṣā Kaksīvatī); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Rbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadhā, ratnaṁ dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8^a, ratham ye cakruḥ suvṛtam nareṣṭhām, and 4.36.2^a, ratham ye cakruḥ suvṛtam sucetasah; or, 4.33 and 4.35 are connected by the pādas 4.33.3^a, punar ye cakruḥ pitarā yuvānā, and 4.35.5^a, śacyākarta pitarā yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2^d, ekaṁ vicakra camasaṁ caturdhā, and 4.36.4^a, ekaṁ vi

¹ See especially iii. 394, and i, Index, p. 540^a, under maṇḍala; iii, Index, p. 456^b, under Ritual.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viṣvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṁ yajñeṣv ṛtviḥ agne hotāram ṛtate). The pāda 3.10.2^c, gopā ṛtasya dīdhi sve dame is reproduced in 1.1.8^b, gopāṁ ṛtasya dīdivim; 3.10.4^b, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīliyaçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name;² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. I, part I, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvaṛkṣam for dhruvadrakṣam (MSS. also dhruva iṛkṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (*Bührling's Indische Sprüche*) are evidence of the same habit. In didactic or gnomic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāśa* 75; *Rajatarāṅgini*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jamadagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atritvat*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jamadagnivat*, *vyaṣṭhavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the *pragātha* collection of *Kaṇva* and the numerous *Kaṇvids* are most certainly late clap-trap, but the important rôle which these hymns play in the *Sāma-Veda* canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the *Sāma-Veda* to a late date. So, e.g., *Indra's* epithet *ṛcīṣama*, 'he for whom the *sāman* is made upon the *ṛk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the *Prajapati-hymn*, 10.121, is certainly later than its relative, the *sajaniya-hymn* to *Indra*, 2.12, though the latter, in its turn, belongs to the later *Indra* compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūha or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣumnam* in reference to Rudra's character (Rudra is *mīdhvas* and *ḡiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda, cārur ṛtāya pītaye*,

¹ *Khaṇḍe-khaṇḍe pāṇḍityam*: *Laghucāṇakyaṃ*, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows :

1.13.2^a : 1.142.2^b
[1.13.2^c : 6.53.10^c]
1.13.3^b, 7^b
[1.13.4^c : 1.14.11^a ; 6.16.9^a ; 8.34.8^a]
1.13.5^a : 3.41.2^b ; 8.45.1^b
1.13.6^a : 1.142.6^a
1.13.6^b : 1.142.6^d
1.13.7^a : 1.142.7^b
1.13.7^c : 8.65.6^c ; 10.188.1^c
1.13.8^{bc} : 1.142.8^{bc} ; 1.188.7^{bc}
1.13.9 : 5.5.8
1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV. ; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devān eha vakṣati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatih : 9.12.7^a, nityastotro vanaspatih.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)
pāvakaḥ naḥ sarasvatī vājebhir vājīnīvati,
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājīnīvati,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§§). Thus, e.g. :

1.15.1^b (Medhatithi Kāṇva ; to Indra)
indra somaṁ piba ṛtunā tvā viṇantv indavaḥ,
matsarāśas tadokasaḥ.

8.92.22^a (Ṣrutakakṣa Āṅgīrasa, &c. ; to Indra)
ā tvā viṇantv indavaḥ [samudram iva sindhavaḥ] 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§§), and with 'cf.' (compare) before the citation. Thus,

cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again: 1.97.1^a, 1^c–8^c, apa naḥ ṣoṣucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmitra

1.1.2^c (Madhuchandas Vaiçvāmitra ; to Agni)
agnīḥ pūrvebhir īṣibhir īdyo nūtanāir utā,
sā devān ēhā vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sā hī vēdā vāsudhitim mahān āródhanam divāḥ,
sā devān ēhā vakṣati.

The metrical sequence of vāsudhitim (never vāsū^o) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvāmitra ; to Agni)
āgne yām yajñām adhvarām viçvātaḥ paribhūr āsi,
sā id devēsu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hī viçvatomukha viçvātaḥ paribhūr āsi,
[āpa naḥ çoçucad aghām.]

cf. refrain, 1.97.1^a, 1^c-8^c

Variations upon paribhū-phrases at 2.2.5 (with adhvarām) and at 5.13.6 (with devān).

[1.1.5^c, devó devébhir ā gamat : 3.10.4^b, agnīr devébhir ā gamat.]

Hymn 3.10 is ascribed to Viçvāmitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vaiçvāmitra ; to Agni)
rājantam adhvarāṇām [gopām ṛtasya dīdivim,]
vārdhamānam své dāme.

cf. 3.10.2^c

1.27.1^c (Çunahçepa Ājigarti, called Devarāta ; to Agni)
āçvam ná tvā vāravantam vandādhyā agnīm námobhiḥ,
samrājantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)

māhikerava ūtāye [priyāmedhā ahūṣata,]

[45 1.45.4^b

rājantam adhvarāṇām agnīm çukrēṇa çociṣā.

8.8.18^c (Sadhvaṇsa Kāṇva; to Aṇvins)[ñ vām viçvābhīr ūtibhīh,] [priyāmedhā ahūṣata,] [45 a: 7.24.4^a; b: 1.45.4^b

rājantāv adhvarāṇām āçvinā yāmahūtiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyaṇa: samrāṭ-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtāsyā dīdīhi (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^d, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

mitrām huve pūtādakṣam vāruṇam ca riçāḍasam,

dhīyam ghr̥tācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa)[45 7.63.5^c

[prāti vām sūra ūdite suktāir,] mitrām huve vāruṇam pūtādakṣam,

yāyor asuryam āksitam jyēṣṭham viçvasya yāmann ācitā jigatnū.

5.64.1^a (Arcanaṇas Ātreya; to Mitra and Varuṇa)

vāruṇam vo riçāḍasam ṛcā mitrām havāmahe,

pūri vrajēva bāhvōr jaganvānsā svārṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,

krātum brhāntam āçāthe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvām vāstrāni privasā vasāthe yuvōr āchidrā māntavo ha sārgāh,

āvātīratam ānṛtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινῶς so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhitī marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmitra ; to Indra)
indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
sutē dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmitra ; to Indra)
ūpa brāhmāṇi harivo hāribhyāṁ sōmasya yāhi pītāye sutāsya,
indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḍāçvāṇ asy adhvarāsya praketāḥ.]
cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmitra ; to Viçve Devāḥ)
ōmāsaç carṣaṇīdhrto viçve devāsa ā gata,
dāçvāṇso dāçūṣaḥ sutām.

2.41.13^a (Gṛtsamada ; to Viçve Devāḥ) =
6.52.7^a (Rjigvan Bhāradvāja ; to Viçve Devāḥ)
viçve devāsaḥ ā gata ḥṛṇutā ma imāṁ hāvam,]
ḍédām barhīr nī śīdata.]
cf. 2.41.13^b
cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ōmasas as ā ūmāsas, with BR.

1.3.10^b (Madhuchandas Vaiçvāmitra ; to Sarasvatī)
pāvakā naḥ sārāsvatī vājebhir vājīnīvatī,
yajñām vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
prā ṇo devī sārāsvatī vājebhir vājīnīvatī
dhīnām avitry āvatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmitra ; to Indra)
surūpakṛtnūm ūtāye sudūghām iva godūhe,
juhūmāsi dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)
yāsya tvām indra stōmeṣu cākāno vāje vājīṇ chatakrato,
tām tvā vayām sudūghām iva godūho juhūmāsi çravasyāvaḥ.

The word godūh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milked'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milked', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godūhe in the proportion surūpakṛtnūm : sudūghām = ūtāye : godūhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vāḷakhilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmitra; to Indra)

āthā te āntamānām vidyāma sumatīnām,
mā no āti khyā ā gahī.

10.89.17^b (Reṇu Vaiçvāmitra; to Indra)

evā te vayām indra bhuñjatinām vidyāma sumatīnām nāvānām,
[vidyāma vāstor āvasā grānto] [viçvāmitrā utā ta indra nūnām.]

c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmitrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram: 9.45.2^c, devān sākhibhya ā vāram]1.4.6^c (Madhuchandas Vaiçvāmitra; to Indra)

utā naḥ subhāgān arīr vocēyur dasma kṛṣṭāyaḥ,
syāméd indrasya çārmāṇi.

8.47.5^c (Trita Aptya; to Ādityas)

pāri no vṛṇajann aghā durgāni rathyò yathā,
syāméd indrasya çārmāṇy ādityānām utāvasy
[anehāso va utāyaḥ suūtāyo va utāyaḥ.]

c: refrain, 8.47.1^{ef}–18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmitra; to Indra)

asyā pītṛvā çatakrato ghanó vṛtrīṇām abhavaḥ,
prāvo vājeṣu vājinam.

1.176.5^d (Agastya; to Indra)

āvo yāsyā dvibārhaso 'rkēṣu sānuṣāg āsat,
ājāv indrasyendo prāvo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmitra; to Indra)

yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhatithi Kāṇva; to Indra)
 yó rāyò 'vánir mahān supārāḥ sunvatāḥ sákhā,
 tám índram abhí gāyata.
 1.5.4^c (Mādhuchandas Vaiçvāmītra; to Indra)
 yāsyā samsthé ná vṛṇvāte hārī samātsu çātravaḥ,
 tasmā índrāya gāyata.

1.5.1^b (Mādhuchandas Vaiçvāmītra; to Indra)
 ā tv étā ní śīdaténdram abhí prá gāyata,
 sákhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 pāntam ā vo āndhasa índram abhí prá gāyata,
 viçvāsāham çatákratuṁ mánhiṣṭham carṣaṇínām.

1.5.2^{a+b+c} (Mādhuchandas Vaiçvāmītra; to Indra)
 purūtāmaṁ purūṇām içānaṁ váryāṇām,
 índram sóme sácā suté.

6.45.29^a (Çaṁyu Bārhaspatya; to Indra)
 purūtāmaṁ purūṇām stotṛṇām vívāci,
 vājebhir vājayatām.
 1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta; to Savitar)
 abhí tvā deva savitar içānaṁ váryāṇām,
 sādāvan bhāgām imahe.
 8.71.13^b (Suditi Āṅgīrasa, or Purumīdha Āṅgīrasa; to Agni)
 agnīr iṣām sakhyé dadātu na içe yó váryāṇām,
 agnīm toké tánaye çaçvad imahe vásuṁ sántarī tanūpām.
 10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa; to Waters)
 içānā váryāṇām kṣāyantī carṣaṇínām,
 apó yācāmi bheṣajām.
 8.45.29^c (Triçoka Kāṇva; to Indra)
 ṛbhukṣānaṁ ná vārtava ukthēṣu tugryāvīdham,
 índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāmaṁ purūṇām gives occasion: *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann); *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger'; but the parallel at 1.5.2 makes against taking purūṇām out of its own pāda; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó váryāṇām we have again a case of 'phrase-inflection', the nominative to içānaṁ váryāṇām.

1.5.4^c: 1.4.10^c, tasmā índrāya gāyata: 8.32.13^c, tám índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
sutapāvne sutā imé çūcayo yanti vitāye,
sómāso dādhyāçiraḥ.

8.93.22^b (Sukaksa Āṅgīrasa ; to Indra)
pātnivantaḥ sutā imā uçānto yanti vitāye,
apām jāgmīr nicumpunāḥ.

1.137.2^b (Parucehepa Dāivodāsi ; to Mitra and Varuṇa)
imā ā yātam indavaḥ sómāso dādhyāçiraḥ sutāso dādhyāçiraḥ,
utā vām uşāso budhi śākām sūryasya raçmībhiḥ, § 1.47.7^d
sutó mitrāya varuṇāya pītāye çārur pītāya pītāye, § 1.137.2^s

5.51.7^b (Svastyātreyā Atreya ; to Viçve Devāḥ)
śutā indrāya vāyāve sómāso dādhyāçiraḥ, § 5.51.7^a
nimnām nā yanti sīndhavo bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
imā indrāya sunvire sómāso dādhyāçiraḥ,
tān ā mādāya vajrahasta pītāye hāribhyaḥ yāhy oka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
etē pūtā vipaççitaḥ sómāso dādhyāçiraḥ, § 9.22.3^a
vipā vy ānaçur dhiyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
sutā indrāya vajrīṇe sómāso dādhyāçiraḥ,
pavitram āty akṣaran.

9.101.12^b (Manu Sāmvarana ; to Soma Pavamāna)
etē pūtā vipaççitaḥ sómāso dādhyāçiraḥ, § 9.22.3^a
sūryāso nā darçatāso jīgatnāvo dhruvā ghr̥tē.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Ledore') come fairly tumbling on their way to Indra ; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
tvām stómā avivrdhan tvām ukthā çatakrato,
tvām vardhantu no gīraḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
tvām agne manīṣīṇas tvām hinvantī cittibhiḥ, § 3.10.1^a
tvām vardhantu no gīraḥ.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable : see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, içāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divó vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vaiṣvāmītra ; to Indra)

īndro dīrghāya cākṣasa ā sūryam rohayad divī,
vī gōbhir ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
āmāsu pakvām āiraya ā sūryam rohayo divī,

gharmām nā sāmān tapatā suvrktibhir jūṣtam girvaṇase brhāt.

9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)

sómo mīdhvān pavate gātuvittama īṣir vipro vicakṣaṇāḥ,

tvām kavīr abhavo devavītama ā sūryam rohayo divī.

10.156.4^c (Ketu Agneya ; to Agni)

āgne nākṣatram ajāram ā sūryam rohayo divī,

dādhaj jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vaiṣvāmītra ; to Indra)

īndra vājeṣu no 'va sahāsrāpradhaneṣu ca,

ugrā ugrābhir ūtibhiḥ.

1.129.5^c (Paruechepa Dāivodāsi ; to Indra)

nī śū namātīmatīm kāyasya cit téjīṣṭhābhir arāṇibhir nōtibhir,

ugrābhir ugrotībhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiṣvāmītra ; to Indra)

vīṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ojasā,

īcāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rāhūgaṇa ; to Indra)

yā ēka id vidāyate [vāsu mātāya dācūṣe,]

īcāno āpratiṣkuta īndro aṅgā.

1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, īndro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiṣvāmītra ; to Indra)

yā ēkaḥ carṣaṇīnām vāsūnām irajyāti,

īndraḥ pāñca kṣitīnām.

1.176.2^b (Agastya ; to Indra)

tāsmīn ā veçayā giro yā ēkaḥ carṣaṇīnām,

ānu svadhā yām upyāte yāvaṁ nā cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ēkaḥ carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmitra ; to Indra)
indrañ vo viçvātas pāri hāvāmahe jānebhyaḥ,
asmākam astu kévalaḥ.

1.13.10^c (Medhātithi Kāṇva ; to Tvaṣṭar)
ihā tvāṣṭāram agriyāñ viçvārūpam ūpa hvaye,
asmākam astu kévalaḥ.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmitra ; to Indra)
vayāñ çūrebhir āstrbhir indra tvayā yujā vayām,
sāsahyāma pṛtanyatāḥ.

8.40.7^d (Nābhāka Kāṇva ; to Indra and Agni)
yād indrañ jānā ime vihvāyante tānā girā,
asmākebhir nṛbhir vayāñ sāsahyāma pṛtanyatō
└vanuyāma vanuṣyatō┐ └nābhantām anyaké same┐

§ 9. e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahryu Āṅgīrasa ; to Soma Pavamāna)
└āsa te sakhyé vayāñ┐ tāvendo dyumnā uttamé, § 9.61.29^a
sāsahyāma pṛtanyatāḥ.

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q.v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmitra ; to Indra)
mahāñ indraḥ parīç ca nū mahītvām astu vajriṇe,
dyāur ná prathinā çāvaḥ.

8.56(Vāl.8).1^c (Pṛṣadhra Kāṇva ; Dānastuti of Praskāṇva)
└prāti te dasyave vṛka rādho┐ adarçy āhṛayam, § 8.55.1^c
dyāur ná prathinā çāvaḥ.

‘Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.’ Here the ascription of might or çāvas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called aparitam (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhṛayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5: alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çāvas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneded) item to the cumulative evidence touching the lateness of the Vālakhilya.

1.8.7^b (Madhuchandas Vaiçvāmitra ; to Indra), followed by 1.8.8
yāḥ kuksīḥ somapūtamaḥ samudrā iva pīnvate,
urvīr āpo ná kakūdaḥ,—

evā hy āsya sūnītā virapṣī gomatī mahī,
pakvā ṣākhā nā dāṣuṣe.

8.12.5^b (Parvata Kāṇva ; to Indra)
imām juṣasva girvaṇaḥ samudrā iva pivate,
[indra viṣvābhīr ūtibhīr vavākṣitha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pivate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pivate is stōmaḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the tṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : indra viṣvābhīr ūtibhīr is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhīr viṣvacarṣane : 5.14.6^b, stómebhīr viṣvacarṣanim]

1.9.6^a (Madhuchandas Vāiṣvāmītra ; to Indra)
asmān sú tātra codayendra rāyē rābhasvataḥ,
túvidyumna yācasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
ṣagdhī vājasya subhaga prajāvató 'gne brható adhvaré,
sām rāyā bhūyasā sṛja mayobhūnā túvidyumna yācasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyaṇa, with cheerful confidence, says evamvidhena dhane-nāsmān saṁsṛja saṁyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viṣvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yācasvataḥ. The sequence rāyaḥ . . . yācasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vāiṣvāmītra ; to Indra)
asmé dhehi ṣrávo brhád dyumnám sahasrasātātamam,
indra tá rathínīr īṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Aṣvins, and Uṣas)
jūsto hí dūtó āsi havyavāhanó 'gne rathír adhvarānām,
sajūr aṣvibhyām uśāsā suvīryam asmé dhehi ṣrávo brhát.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viṣvān aryó vipaṣcitó 'ti khyas túyam á gahi,
asmé dhehi ṣrávo brhát.

1.44.2^b

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthú ṣrávo brhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi ṣrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

sutē-sute nyōkase brhād brhata ēd ariḥ.

indrāya çūṣām arcati.

10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hi yōnim abhī yē samāsvaran hinvānto hāri divyām yāthā sādah,
ā yām prnānti hāribhīr nā dhenāva indrāya çūṣām hārivantam arcata.

10.133.1^b (Sudās Pāijavana ; to Indra)

prō ṣv asmāi purorathām indrāya çūṣām arcata,

abhiḥke cid u lokakīṭ saṁgē samātsu vṛtrahā-

-smākam bodhi coditā

ḥnābhantām anyakēṣām jyākā ādhi dhānvasu. cf. refrain, 10.133.1^c ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

ēhi stōmān abhī svarābhī grṇīthy ā ruva,

brāhma ca no vaso sūcēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnibhīr brāhma yajñām ca vardhaya,

tvām no devātātaye rāyō dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra)

ukthām indrāya çāṁsyām vārdhanam puruniṣṣidhe,

çakrō yāthā sutōsu no rārāṇat sakhyēsu ca.

5.39.5^b (Atri Bhāuma ; to Indra)

asmā it kāvyaṁ vāca ukthām indrāya çāṁsyam,

tāsmā u brāhmavāhase giro vardhanty ātrayo

gīraḥ çumbhanty ātrayaḥ.

cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtām sunirājam indra tvādātām id yāçāḥ,

gāvām āpa vrajān vrdhī kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

gīrvaṇaḥ pāhī naḥ sutām mādhor dhārābhīr ajyase,

indra tvādātām id yāçāḥ.

8.64.1^b (Pragātha Kāva ; to Indra)

ūt tvā mandantu stōmāḥ kṛṇuṣvā rādho adrivaḥ,

āva brahmadviṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçāḥ of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçṣam prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render yāṇaḥ by Schatz, which it does not mean. The adjectives fit gāvāḥ vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhtlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6° stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6°, instead of indra tvādātām id yāṇaḥ, we had āva brahmadviṣo jahi, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvādātām id yāṇaḥ may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vāiṣvāmītra; to Indra)
 nahī tvā ródasi ubhé ṛghāyāmānam invataḥ,
 jé aḥ svārvatīr apāḥ sām gā asmābhyam dhūnuhi.

1.176.1° (Agastya; to Indra)

mātsi no vasyaiṣṭaya indram indo vīṣā viṇa, 1.176.1^b
 ṛghāyāmāna invasi çatrum ānti ná vindasi.

8.40.10° (Nabhāka Kāṇva; to Indra and Agni)

tām çiçitā suvṛktibhis tveṣām sātvanam ṛgmīyam,
 utó nú cid yá ójasa çuṣṇasyāṇḍāni bhédati, jéṣat svārvatīr apó nābha-
 ntām anyaké same. refrain, 8.39.1^b ff.

8.40.11° (The same)

tām çiçitā svadhvarām satyām sātvanam ṛtvīyam,
 utó nu cid ya ohata āṇḍā çuṣṇasya bhédaty, ájāiḥ svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of ṛghāyāmānam in 1.176.1° is to be rejected (*Études sur le Lexique*, s.v. *āviṣvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vālakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājam had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājam to vrajām has its analogy with that of sudūghāḥ to apāḥ. Oldenberg carries over imahe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra ; to Indra)
vidmā hi tvā vṣantamañ vājeṣu havanaçrūtam,
vṣantamasya hūmahe ūtīm sahasrasūtāmam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra)
ā té 'vo vāreṇyañ vṣantamasya hūmahe,
vṣajūtir hi jajñīṣā abhūbhīr indra turvāṇiḥ.

1.11.1^c (Jetr Mādhuhandasa ; to Indra)
indrañ viçvā avivṛdhan samudrāvyacasam girāḥ,
rathītamañ rathīnām vājānām sātpatim pātīm.

8.45.7^c (Triçoka Kāṇva ; to Indra)
yād ājīm yūty ājikīd indraḥ svaçvayūr ūpa,
rathītamo rathīnām.

For samudrāvyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Mādhuhandasa ; to Indra)
sakhyé ta indra vājīno mā bhema çavasas pate,
tvām abhī prā ñonumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni)
agnir dadāti sātpatim sāsīha yó yudhā nṛbhiḥ,
agnir ātyam raghuṣyādam jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā çramīṣmogrāsya sakhyé tāva.

1.11.8^{a+b} (Jetr Mādhuhandasa ; to Indra)
indram īçānam ójasābhī stómā anūṣata,
sahāsrañ yāsya rātāya utā vā sānti bhūyasīḥ.

8.76.1^b (Kurusuti Kāṇva ; to Indra)
imām nú māyīnam huva indram īçānam ójasā,
marūtvanam ná vṛñjāse.

6.60.7^b (Bharadvāja ; to Indra and Agni)
indrāgni yuvām imē 'bhī stómā anūṣata,
pībatañ çambhuvā sutām.

Cf. abhī stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhī stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra īçāna ójasā 8.40.5^a; éka īçāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnir īçāna ójasā TB. 1.5.5.2^c.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
mahás te sató ví caranty arcáyo divi spr̥canti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva; to Agni)

hótāraṁ viṣvāvedasam sām hí tvā víṣa indháte,
sá á vaha puruhūta prácetasó 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva; to Agni)

yájiṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kakubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha jajñānó vṛktābarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá nah pāvaka dīdivó, 'gne devān ihá vaha,
úpa yajñām haviṣ ca nah.

1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha sādāya yóniṣu triṣú,
pári bhūsa píba rtúnā.

Cf. the similar pāda tábhīr devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tān ucató ví bodhaya yád agne yási dūtyām,
devāir á satsi barhiṣi.

1.74.7^c (Gotama Rāhūgaṇa; to Agni)

ná yór upabdir ácvyaḥ ṣṇvé ráthasya kác caná,
yád agne yási dūtyām.

- 5.26.5^c (Vasūyava Atreyāḥ; to Agni)
 yājāmānāya sunvatā, āgne suvīryam vaha,
 devāir ā satsi barhiṣi. 5.26.5^a
- 8.44.14^c (Virūpa Āṅgīrasa; to Agni)
 sā no mitramahas tvām āgne çukrāṇa çociṣā,
 devāir ā satsi barhiṣi. 1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhatithi Kāṇva; to Agni)
 agnīnāgnīḥ sām idhyate kavir grhāpatir yūvā,
 havvavād juhvāsyah.

- 7.15.2^c (Vasiṣṭha Maitrāvaruṇi; to Agni)
 yāḥ pāñca carṣaṇīr abhi, niṣasāda dame-dame,
 kavir grhāpatir yūvā. 5.86.2^c
- 8.102.1^c (Prayoga Bhārgava, or other fictitious authors; to Agni)
 tvām agne brhād vāyo dādhasi deva dāçuṣe,
 kavir grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dame-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from older times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānaḥ viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhī: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmānam adhvarō: 5.51.2^b, satyādharmāno adhvarām.]

1.12.9^c (Medhatithi Kāṇva; to Agni)
 yō agnīm devāvītaye haviṣmān āvivāsati,
 tasmāi pāvaka mṛṇaya.

- 8.44.28^c (Virūpa Āṅgīrasa; to Agni)
 ayām agne tvē āpi, jaritā bhūtu santya,
 tasmāi pāvaka mṛṇaya. 2.5.8^c

1.12.10^a (Medhatithi Kāṇva; to Agni)
 sā naḥ pāvaka dīdivō āgne devān ihā vaha,
 ūpa yajñān haviç ca naḥ. 1.12.3^a

- 3.10.8^a (Viçvāmitra Gāthina; to Agni)
 sā naḥ pāvaka dīdihī dyumād asmé suvīryam,
 bhāvā stotṛbhyo āntamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumād agne suvīryam.

1.12.10^b: 1.12.3^a; 1.15.4^a, āgne devān ihā vaha.

1.12.11^{a+c} (Medhatithi Kāṇva ; to Agni)

sá na stāvāna ā bhara gāyatrēṇa nāvīyasā,
rayīm virāvatīm īsam.

8.24.3^a (Viṣvamanas Vaiyaṇṣa ; to Indra)

sá na stāvāna ā bhara rayīm citrāṇavastamam,
nīreké cid yó harivo vásur dadīḥ.

9.40.5^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná ā bhara rayīm stotrē suvīryam,
jaritūr vardhaya girāḥ.

9.61.6^{a+b} (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná ā bhara rayīm virāvatīm īsam,
īcānaḥ soma viṣvātaḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa nāvīyasā is parenthetical. The question, point blank, is this: Is not the sequence ā bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stāvāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nīreké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's Glossary to the *Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná ā bhara, 9.19.1^a; stutā stāvāna ā bhara, 5.10.7^b; and āgne virāvatīm īsam, 8.43.15^c.

1.12.12^{a+c} (Medhatithi Kāṇva ; to Agni)

āgne çukrēṇa çociṣā viṣvābhir devāhūtibhiḥ,
imām stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa ; to Agni)

sá no mitramahas tvām āgne çukrēṇa çociṣā,
devāir ā satsi barhiṣi.

1.12.4^c

10.21.8^a (Vimada Āṅgīrasa ; to Agni)

āgne çukrēṇa çociṣorū prathayase brhāt,
abhikrāndan vṛṣāyase ví vo máde gárbhaṁ dadhāsi jāmīṣu vívaksase.

8.43.16^c (Virūpa Āṅgīrasa ; to Agni)

āgne bhrātāḥ sáhaskrta rōhidaṇva çucivrata,
imām stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, genieße dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viṣvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an disem unsern liede.' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viṣvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīḥ çukrēṇa çociṣā, 1.45.4; agnīḥ çukrēṇa çociṣā, 8.56(Val. 8).5; āgne tigmēṇa çociṣā, 10.87.23; agnis tigmēṇa çociṣā, 6.16.28; vīṣā çukrēṇa çociṣā, 10.187.3; ūṣaḥ çukrēṇa çociṣā, 1.48.14 : 4.52.7. Cf. also the bahuvrīhis çukrāçociḥ and tigmāçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva ; to Tanūnapāt [Āpra])
mādhumantāṃ tanūnapād yajñāṃ devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya ; to Tanūnapāt)
ghṛtāvantam ūpa māsi mādhumantāṃ tanūnapāt,
yajñāṃ viprasya māvataḥ, çaçamānāsya dāçūṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas ; see the sequel.

[1.13.2^c, adyā kṛṇuhi vitāye : 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmin yajñā ūpa hvaye.

[1.13.4^c, āsi hotā mānurhitāḥ : 1.14.11^a ; 6.16.9^a, tvāṃ hotā mānurhitāḥ ;
8.34.8^a, ā tvā hotā mānurhitāḥ.]

1.13.5^a (Medhatithi Kāṇva ; to Barhis [Āpra])
str̥ṇitā barhīr ānuṣāg ghṛtāpr̥stham manīṣiṇaḥ,
yātrām̐ftasya cākṣaṇam.

3.41.2^b (Viçvāmitra ; to Indra)
sattō hotā na ṛtvīyas tistirē barhīr ānuṣāk,
āyujran prātār ādrayaḥ.
8.45.1^b (Praskaṇva Kāṇva ; to Agni)
ā ghā yē agnīm indhatē str̥ṇānti barhīr ānuṣāk,
yēṣām indro yūvā sākhā.]

cf. refrain, 8.45.1^c—3^c

1.13.6^{a+b} (Medhatithi Kāṇva ; to Devīr Dvārāḥ [Āpra])
vī çrayantām ṛtāv̐dho dvāro devīr asaçcātāḥ,
adyā nūnāṃ ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya ; to the same)
vī çrayantām ṛtāv̐dhaḥ prayāi devōbhyo mahīḥ,
pāvākūsaḥ puruṣp̐ho dvāro devīr asaçcātāḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6 ; the distich 1.13.6^{ab} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type : Avestan āfri) as to preclude final judgement. The word asaçcātāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+c} (Medhātithi Kāṇva; to Uśāsānaktā [Āpra])
 náktosāsā supéçasāsmín yajñā úpa hvaye,
 idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya; to the same)
 ā bhādamāne úpāke náktosāsā supéçasā,
 1yahví ṛtāsyā mātārā sídatām barhír ā sumāt. 1
 8.65.6^c (Pragātha Kāṇva; to Indra)
 sutāvantas tvā vayām 1prāyasvanto havāmahe, 1
 idám no barhír āsāde.
 10.188.1^c (Çyena Āgneya; to Agni Jātavedas)
 prā nūnām jātāvedasam āçvañ hinota vājīnam,
 idám no barhír āsāde.

1.142.7^{cd}

5.20.3^d

1.13.8^{bc} (Medhātithi Kāṇva; to Dāivyañ Hotārāñ Pracetasāñ [Āpra])
 tā sujihvā úpa hvaye hótārā dāivyañ kaví,
 yajñām no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya; to the same)
 mandrájihvā jugurvāñ hótārā dāivyañ kaví,
 yajñām no yakṣatām imám 1sidhrām adyā divispṛçam. 1
 1.188.7^{bc} (Agastya; to the same)
 prathamā hí suvācasā hótārā dāivyañ kaví,
 yajñām no yakṣatām imám.

1.142.8^d

Cf. the vaguely related pāda 2.41.20^c, yajñām devēṣu yachatām, preceded (cf. 1.142.8^d) by
 sidhrām adyā divispṛçam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyañ [Āpra])=

5.5.8 (Vasuçruta Ātreya; to the same)
 ilā sárasvatī mahí tisró devír mayobbhúvañ,
 barhíñ sidantv asrídhañ.

1.13.10^c: 1.7.10^c, asmākam astu kévalañ.

1.14.1^b (Medhātithi Kāṇva; to Viçve Devañ, here Agni)
 āibhir agne dúvo gíro víçvebhiñ sómapītaye,
 devébhir yāhi yáksi ca.

8.21.4^d (Sobhari Kāṇva; to Indra)
 vayām hí tvā bāndhumantam abandhávo víprasa indra yemimá,
 yā te dhāmāni vṛṣabha tébhir ā gahi víçvebhiñ sómapītaye.

It is tempting to see in ā . . . víçvebhiñ sómapītaye devébhir yāhi, 1.14.1, the original
 of the repeated pāda; in 8.21.4 on the other hand víçvebhiñ seems to mark the use of
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭam nāma yajñīyam (KS. nāmānādhṛṣyam; MS. dhāmānādhṛṣyam) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tébhīr ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4^c is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
indravāyū bṛhaspātīm mitrāgnīm pūṣānam bhāgam,
ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
indravāyū bṛhaspātīm suhāvehā havāmahe,
yāthā naḥ sārva iḥ jānaḥ sāmgatyām sumānā āsat.
6.16.24^b (Bharadvāja; to Agni)
tū rājānā ŋcivratādityān mārutaṁ gaṇām,
vāso yākṣīhā rōdasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427^a (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6^c with 6.16.44^c, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
īlate tvām avasyāvaḥ kāṇvāso vṛktābarhiṣaḥ,
haviṣmanto aramṁkṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva; to Aṣvins)
jānāso vṛktābarhiṣo, haviṣmanto aramṁkṛtaḥ, 3.59.9^b
yuvāni havante aṣvinā, 1.47.4^d

Inasmuch as the expression jānāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
ghṛtāprsthā manoyūjo yā tvā vāhanti vāhnayaḥ,
ā devān sōmapītaye.

6.16.44^c (Bharadvāja; to Agni)
āchā no yāhy ā vahā, bhī prāyānsi vitāye, 1.135.4^b
ā devān sōmapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For vāhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
tvām hótā mánurhitó 'gne yajñēṣu sīdasi,
sémām no adhvarām yaja.

6.16.9^a (Bharadvāja ; to Agni)
tvām hótā mánurhito váhnir āsá vidúṣṭarah,
ágne yáksi divó víḥaḥ.
1.26.1^c (Çunahçepa Ājigarti, alias Devarāta ; to Agni)
vásisvā hi miyedhya vástrāny ūrjām pate,
sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
yukṣvā hy āruṣī rāthe harīto deva rohitaḥ,
tābhīr devān ihā vaha.]

cf. 1.12.3^a

5.56.6^a (Çyāvāçva Ātreya ; to Maruts)
yuṅgdhvām hy āruṣī rāthe yuṅgdhvām rātheṣu rohitaḥ,
yuṅgdhvām hārī ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.]

1.134.3^{be}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hārī are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hārī. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhati ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

vāyūr yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā dhurī vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra sómam pība ṛtúnā tvā viçantv índavaḥ,
matsarāṣas tādokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
ā tvā viçantv índavaḥ samudrām iva sīndhavaḥ,] 8.6.35^b
nā tvām indrāti ricyate.

For 1.15.1 (accent of pība, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pibata ṛtūnā potṛūd yajñān punitana,
 yūyām hī śthā sudānavaḥ.

6.51.15^a (Rjigvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)

yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kāṇva; to Maruts)

yūyām hī śthā sudānava rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso māde.

8.83.9^a (Kusidin Kāṇva; to Viṣve Devāḥ, here Maruts)

yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agnistoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also *AV. 11.9.2^d*, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī śthā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvāṣṭar)
 abhī yajñān gṛñhi no gnāvo nēṣṭaḥ pība ṛtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Maitravaruṇi; to Agni)

kṛdhī rātnaṁ yājamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛtē ṣiṣṭhi viṣvam ṛtvijān suṣāṇso yāc ca dākṣate.

1.15.4^a: 1.12.3^a, 10^b, āgne devān ihā vaha.

1.15.7^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā drāviṇaso grāvahastāso adhvaré,
 yajñēṣu devām ilate.

1.96.8^a (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)

draviṇodā drāviṇasas turāsyā draviṇodāḥ sānarasya prā yaṇsat,
 draviṇodā virāvatim īṣaṁ no draviṇodā rāsate dīrghām āyuh.

5.21.3^d (Sasa Atreya; to Agni)

tvām viṣve sajośaso ḥ devāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām īlate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

tvām agne svādhyò mātāso devāvītaye,
yajñēṣu devām īlate.

cf. 6.16.7^a

The pāda, yajñēṣu devām īlate, in 1.15.7, requires a second accusative, as in 5.21.3; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation: 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates: 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agnistoma, p. 227: 'Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva; to Draviṇodāḥ)

draviṇodāḥ pipīṣati juhóta prá ca tiṣṭhata,
neṣṭrād ṛtūbhīr iṣyata.

10.14.14^b (Yama Vāivasvata; to Yama)

yamāya ghṛtāvad dhavīr juhóta prá ca tiṣṭhata,
sā no devéṣv ā yamad dīrghām āyuh prá jivāse.

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789: 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's; besilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva; to Indra)

īndraṁ prātār havāmaha īndraṁ prayaty ādhvaré,
īndraṁ sómasya pītāye.

8.3.5^b (Medhyātithi Kāṇva; to Indra)

īndram id devātātaya īndraṁ prayaty ādhvaré,
īndraṁ samīké vanīno havāmaha īndraṁ dhánasya sātāye.

3.42.4^a (Viṣvāmitra; to Indra)

īndraṁ sómasya pītāye stómāir ihā havāmahe,
ukthébhiḥ kuvīd āgāmat.

- 8.17.15^d (Trimbiṭhi Kāṇva ; to Indra)
 pṛḍakusānur yajatō gavēṣaṇa ēkaḥ sānn abhi bhūyasah,
 bhūrṇim ācvaṇṇ nayaṭ tuḥ purō gr̥bhéndraṇ sōmasya pītāye.
 8.92.5^b (Ḡrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 1tām v abhi pr̥reac 1éndraṇ sōmasya pītāye, cf 8.15.1^a
 tād id dhy asya vārdhanam.
 8.97.11^b (Rebha Kācyapa ; to Indra)
 sām m̐ rebhāso asvarann indraṇ sōmasya pītāye,
 svarpatim yād m̐ vṛdhē dhṛtāvṛato hy ojasā sām utibhiḥ.
 9.12.2^c (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
 abhi viprā anūṣata gūvo vatsūm nā mātārah,
 indraṇ sōmasya pītāye.

Cf. agnīm prayaty adhyare and the like under 5.28.6^b, indraḥ sōmasya pītāye under 1.55.2^c;
 indra sōmasya pītāye, 8.65.3^c; and asyā sōmasya pītāye under 1.22.1^c.—Hymn 1.16 shares two
 pādas with 3.42 ; see next item.

- 1.16.4^a (Medhātithi Kāṇva ; to Indra)
 ūpa naḥ sutām ā gahi hāribhir indra keṣibhiḥ,
 sūtō hī tvā hāvāmāhe.

- 3.42.1^a (Viçvāmītra ; to Indra)
 ūpa naḥ sutām ā gahi sōmani indra gāvāçīram.
 haribhiyām yās te asmayiḥ.
 5.71.3^a (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)
 ūpa naḥ sutām ā gataṁ 1varuṇa mitra dāçūsaḥ, cf 5.71.3^b
 1asyā sōmasya pītāye. cf 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42 ; see preced-
 ing item.

[1.16.5^a, sēmāṁ na stōmam ā gahi : 8.66.8^c, sēmāṁ na stōmam jujuṣāṇā ā gahi.]

- 1.16.5^b (Medhātithi Kāṇva ; to Indra)
 1sēmāṁ na stōmam ā gahy 1ūpedām sāvanaṁ sutām, cf 1.16.5^a
 gāurō nā tṛṣitāḥ piba.

- 1.21.4^b (Medhātithi Kāṇva ; to Indra and Agni)
 ugrā sántā havāmāha ūpedām sāvanaṁ sutām,
 indrāgnī śhā gachatām.
 6.60.9^b (Bharadvāja ; to Indra and Agni)
 tābhir ā gachataṁ narōpedām sāvanaṁ sutām,
 1indrāgnī sōmapītāye. cf 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For
 the repeated pāda cf. 1.16.8^a.

[1.16.8^a, imé sōmāsa indavaḥ : 9.46.3^a, eté sōmāsa indavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

vīçvam ít sávanam sutám indro mādāya gachati,
vr̥trahā sómapiṭaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kāsyā vīṣā suté sácā niyútvan vīṣabhó ranat,
vr̥trahā sómapiṭaye.

[1.16.9^a, sémam̐ naḥ kāmam ā pr̥ṇa : 8.64.6^c, asmákam̐ kāmam ā pr̥ṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

īndrāvāruṇayor ahām samrājor āva ā vr̥ṇe,
tā no mṛlāta idṛçe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayām hiténeva jayāmasi,
gām āçvam̐ poṣayitn̐ ā sá no mṛlātidṛçe.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrā vighanīnā mīdha īndrāgnī havāmahe,
tā no mṛlāta idṛçe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, poṣayitnūā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām āçvam̐.

[1.17.2^b, hávam̐ víprasya māvataḥ : 1.142.2^c, yajñām̐ víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase ḥávam̐ víprasya māvataḥ,
dhartārā carṣaṇīnām̐.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

ā yád yónim̐ hiranyáyaṁ, várūṇa mitra sádathaḥ,
dhartārā carṣaṇīnām̐ yantām̐ sumnām̐ riçādasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó revān̐ yó amīvahā vasuvít puṣṭivārdhanaḥ,
sá naḥ siṣaktu yás turāḥ.

1.91.12^b (Gotama Rāhūgaṇa ; to Soma)

gayasphūno amīvahā vasuvít puṣṭivārdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

mā naḥ çāṇso áraruṣo dhūrtīḥ prāṇāṁ mārtyasya,
rákṣā ṇo brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
mā kāsya no áraruṣo dhūrtiḥ prāṇān mārtyasya,
 1indrāgni gārma yachatam.]

1.21.6^c

[1.18.5^b, sōma indraç ca mārtyam : 4.37.6^b, yūyam indraç, &c.]

1.18.6^b (Medhatithi Kāṇva ; to Sadasaspati)
 sadasas pātim ādbhutam priyām indrasya kām̐yam,
 sanīm medhām ayāsiṣam.

9.98.6 (Ambariṣa Vārsāgira, and R̥jicvan Bhāradvāja ; to Pavamāna Soma)
 dvir yām pañca svāyaçasam svāsāro adrisamhatam,
priyām indrasya kām̐yam prasnāpāyanty ūrmīṇam.
 9.100.1^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 abhī navante adrūhaḥ **priyām indrasya kām̐yam,**
 vatsām nā pūrva āyuni jātām rihanti mātaraḥ.

In RV. 1.21.5 Indrāgni are called sadaspati ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, tīya mām adyā medhāyāgne medhāvinam kuru. Śāyana suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c–9^c, marūdbhir agna ā gahi.

1.19.3^b (Medhatithi Kāṇva ; to Agni and Maruts)
 yé mahā rājaso vidtir viçve devāso adrūhaḥ,
 1marūdbhir agna ā gahi.]

refrain, 1.19.1^c–9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyā vratē sajoçaso viçve devāso adrūhaḥ,
 spārhā bhavanti rāntayo juṣānta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kāṇva ; to Agni and Maruts)
 abhī tvā pūrvāpītaye sṛjāmi somyām mādhu,
 1marūdbhir agna ā gahi.]

refrain, 1.19.1^c–9^c

8.3.7^a (Medhatithi Kāṇva ; to Indra)
 abhī tvā pūrvāpītaya indra stōmebhir āyavaḥ,
 1samīcīnāsa ṛbhāvaḥ sūm asvaran] rudrā gr̥ṇanta pūrvyam. 8.3.7^c

1.20.5^a (Medhatithi Kāṇva ; to R̥bhus)
 sām vo mādāso agmatēndreṇa ca marūtvatā,
 adityébhiç ca rājabhiḥ.

4.34.2^c (Vāmadeva ; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,
sām vo mādā āgmata sām pūramdhiḥ suvīram asmé rayim érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prāçastaya indrāgnī tā havāmahe,
somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pṛtanāsu duṣṭārā yā vājeṣu çravāyyā,
yā pāñca carṣaṇīr abh indrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ā no gāvyebhir āçvyāir vasavyāir ūpa gachatam,
sākḥāyāu devāu sakhyāya çambhūvendrāgnī tā havāmahe.

6.60.14^{ab}

4.49.3^c (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati ḡṛhām indraç ca gachatam,
somapā sōmapītaye.

1.135.7^c

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and āçvīnā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam : 7.104.1^a, indrāsomā tāpatam rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyéna jāgrtam ādhi pracetūne padé,
indrāgnī çārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo dhūrtiḥ prāṇaṁ mārtyasya,
indrāgnī çārma yachatam.

1.118.3^b

1.22.1^{b+c} (Medhātithi Kāṇva ; to Açvins)

prātaryūjā ví bodhayāçvīnāv éhá gachatām,
asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Açvins)

āçvīnāv éhá gachatām nāsatyā mā ví venatam,

5.75.7^b

tirāç cid aryayā pāri vartir yātam adābhya mādhvī máma çrutām hávam,

refrain, 5.75.1^{e-9}^e

5.78.1^a (Saptavadhri Ātreya ; to Açvins)

āçvīnāv éhá gachatām nāsatyā mā ví venatam,

5.75.7^b

haṁsāv iva patatam ā sutām ūpa.

refrain, 5.78.1^{c-3}^c

1.23.2^c (Medhātithi Kāṇva; to Indra and Vāyu)
 ॥ ubhā devā divispṛṣṇendravāyū havāmahe, ॥ 1.22.2^b
 asyā sōmasya pītāye.

4.49.5^a (Vāmadeva; to Indra and Bṛhaspati) :
 indrabṛhaspati vayān sūtē gīrbhīr havāmahe,
 asyā sōmasya pītāye.

5.71.3^a (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)
 ॥ ūpa naḥ sūtām ā gataḥ ॥ ॥ varuṇa mitra dāṣṣaḥ, ॥ 1.16.4^a; b: 5.71.3^b
 asyā sōmasya pītāye.

6.59.10^d (Bharadvāja; to Indra and Agni)
 indragñi ukthavāhasā ॥ stōmebhir havanaçrutā, ॥ 6.59.10^b
 viçvābhir gīrbhīr ā gataḥ asyā sōmasya pītāye.

8.76.6^c (Kurusuti Kāṇva; to Indra)
 indram pratnōna mānmanā ॥ marūtvaṇāḥ havāmahe, ॥ 1.23.7^a
 asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. madhvāḥ sōmasya pītāye, 8.85.5^c; and indram sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23; see the next item.

1.22.2^b (Medhātithi Kāṇva; to Aṇvins)
 yā surāthā rathitamobhā devā divispṛṣṇā,
 aṇvīnā tā havāmahe.

1.23.2^a (Medhātithi Kāṇva; to Indra and Vāyu)
 ubhā devā divispṛṣṇendravāyū havāmahe,
 ॥ asyā sōmasya pītāye ॥ 1.22.1^c

Note that 1.22 shares another pāda with 1.23; see preceding item. Cf. with 1.22.2^b the pāda indragñi tā havāmahe under 1.21.3^b.

[1.22.3^c, tāyā yajñān mimikṣatam: 1.47.4^b, madhvā yajñān, &c.]

1.22.8^a (Medhātithi Kāṇva; to Savitar)
 sākḥāya ā nī śidata savitā stōmāyo nū naḥ,
 dātā rūdhañsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others; to Pavamāna Soma)
 sākḥāya ā nī śidata punānāya prā gāyata,
 çīçum nā yajñān pāri bhūṣata çriyō.

1.22.18^a (Medhātithi Kāṇva; to Viṣṇu)
 trīṇi padā vi cakrame viṣṇur gopā ādabhyah,
 āto dhārmāṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)

yadā te viṣṇur ōjasā trīṇi padā vicakramé,

ād it te haryatā hārī vavakṣatuḥ.]

refrain, 8.12.25^c–27^c

Cf. 8.52 (Vāl. 4).3^c, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)

tād viprāso vipanyāvo jāgrvāṁsaḥ sām indhate,

viṣṇor yāt paramām padām.

3.10.9^{ab} (Viṣvāmitra Gathina ; to Agni)

tām tvā viprā vipanyāvo jāgrvāṁsaḥ sām indhate,

havyavāham āmartyam sahovīdham.]

3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, Ved. Myth. i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, RV. Noten, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)

tivrāḥ sómāsa ā gahy açirvantaḥ sutā ime,

vāyo tán prāsthitan piba.

8.82.2^a (Kusidin Kāṇva ; to Indra)

tivrāḥ sómāsa ā gahi sutāso mādayiṣṇāvah,

pībā dadhrīg yāthociṣé.

1.23.2^a : 1.22.2^b, ubhā devā divispṛcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā sómasya pītāye.

[1.23.6^c, káratām naḥ surādhasaḥ : 3.53.13^c, kárad in naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)

marútvantam havāmaha indram ā somapītaye,

sajūr gaṇéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)

indram pratnéna mánmanā marútvantam havāmahe,

asyā sómasya pītāye.]

1.22.1^c

1.23.8 (Medhātithi Kāṇva; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viçve māma çrutā hāvam.

See Bergaigne, ii. 371, 383, 390, 428; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva; to Indra Marutvant)

hatā vṛtrīṇi sudānava indreṇa sāhasā yujā,
 mā no duḥçāṇsa içata.

2.23.10^c (Gr̥tsamada; to Bṛhaspati)
 tvāyā vayām uttamāṇi dhīmahe vāyo bṛhaspate pāpriṇā sāsinā yujā,
 mā no duḥçāṇso abhidipsūr içata prā suçāṇsā matibhis tāriṣimahi.

7.94.7^c (Vasiṣṭha; to Indra and Agni)
 indrāgni āvasā gatam ṽasmābhyam carṣaṇīṣahā, 5.35.1^c
 mā no duḥçāṇsa içata.

10.25.7^d (Vimada Aindra, or others; to Soma)
 ṽtvām naḥ soma viçvāto, gopā ādābhyo bhava, 1.91.8^a
 sódha rājann āpa sridho ví vo mādē mā no duḥçāṇsa içatā vívakṣase.

Cf. rūksā mákir no aghāçāṇsa içata, under 6.71.3, and mā na (and, va) stenā içata māghā-
 çāṇsaḥ, under 2.42.3.—The pāda 10.25.7^d with its tetrasyllabic refrain (vívakṣase) is certainly
 secondary; and abhidipsūḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sōmapītaye,
 ugrā hí pṛçnimātaraḥ.

8.94.3^c (Bindu Āṅgīrasa, or Putadākṣa Āṅgīrasa; to Maruts)
 ṽtāt sú no viçve aryā á sādā gr̥nanti kārāvaḥ, 6.45.33^{ab}
 marútaḥ sōmapītaye.

8.94.9^c (The same)
 á yé viçvā párthivāni papráthan rocanā divāḥ,
 marútaḥ sōmapītaye.

[1.23.15^c, gōbhīr yāvaṁ ná carṁṣat: 1.176.2^d, yāvaṁ na carṁṣad víṣa.]

1.23.20^{abc} (Medhātithi Kāṇva; to Waters)

apsú me sōmo abravīd antár viçvāni bheṣajā,
 agnīm ca viçvāçambhuvam āpaç ca viçvābheṣajīḥ.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa; to Waters)
 apsú me sōmo abravīd antár viçvāni bheṣajā,
 agnīm ca viçvāçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six tṛcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramanī, puraūṣṇīḥ) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè máma,

jyók ca sūryam dṛṣé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viṣve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dākṣaya jivāse,

jyók ca sūryam dṛṣé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idám āpaḥ prā vahata yāt kīm ca dūritām máyi,

yád vāhām abhidudrōha yád vā ṣepā utānṛtam.

āpo adyānv acāriṣam rāsena sám agasmahi,

pāyasvān agna ā gahi tām mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥṣepa Ājigarti

1.24.3^b: 1.5.2^b, iṣānam vāryānam ; 10.9.5^a, iṣānā vāryānam ; 8.71.13^b, iṣe yó vāryānam.

[1.24.8^b, sūryaya pāntham ānvetavā u : 7.44.5^b, ṛtasya pāntham, &c.]

1.24.9^c (Çunaḥṣepa Ājigarti, alias Devarāta ; to Varuṇa)

ṣatām te rājan bhiṣajāḥ sahāsram urvī gabhīrā sumatis te astu,

bādhasva dūrē nīrṛtiḥ parācāiḥ kṛtām cid énaḥ prā mumugdhy asmāt.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataḥ viṣṭeim āmivā yā no gāyam āvivēṣa,

ārē bādhetām nīrṛtiḥ parācāir asmé bhadrá sāuṣṛavasāni santu.

Cf. bādhetām dūrām nīrṛtiḥ parācāiḥ, AV. 6.97.2^c ; 7.42.1^c ; āré bādhasva nīrṛtiḥ parācāiḥ, MS. 1.3.39^c ; 45.6 ; KS. 4.13^c ; and also, ārac chātṛum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amī yā fksā nihitāsa uccā naktam dādṛṣṇe kūha cid diveyuḥ,

ādabdhāni vāruṇasya vratāni vicākaṣac candrāmā naktam eti.

3.54.18^b (Prajāpati Vaiṣvāmītra, or Prajāpatya Vācya ; to Viṣve Devāḥ, here Adityas)

aryamā no āditir yajñīyāsō 'dabdhāni vāruṇasya vratāni,

yuyōta no anapatyāni gāntoḥ prajāvān naḥ paṇmān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetic and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

vēdā yō vīnīm padām antārikṣeṇa pātataḥ,

vēda nāvāḥ samudriyaḥ.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)

ākṣṇayāvāno vahanty antarikṣeṇa pātataḥ,

dhātāra stuvato vāyaḥ.

10.136.4^a (Vṛṣāṇaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)

antārikṣeṇa patati viçvā rūpavacākaṣat,

mūnir devāsya-devasya sāukṛtyāya sākḥa hitāḥ.

For samudriyaḥ, 1.25.7^b, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is UUUU.

1.25.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

nī ṣasāda dhṛtāvratō vāruṇaḥ pastyāsv ā.

sāmṛājyāya sukrātūḥ.

8.25.8^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)

ṛtāvānā nī ṣedatuḥ sāmṛājyāya sukrātū,

dhṛtāvratā kṣatriyā kṣatṛām āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, side dvā cakṛāte upamā divi samṛājā sarpiṛāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

āto vīçvāny ādbhuta cikitvān abhī paçyati,

ḥ kṛtāni yā ca kārtvā.

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāṇva* ; to *Indra*)

ātaḥ samudrām udvātaç cikitvān āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[1.25.11^c, kṛtāni yā ca kārtvā : 8.63.6^b, kṛtāni kārtvāni ca.]

1.25.15^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

ihā çrutā indro asmé adyā stāve vajry īçīsamah,

mitró ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkommne herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the drowsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (*Çunaḥçepa Ājigarti*, &c. ; to *Varuṇa*)

tvām vīçvasya medhira divāç ca gmāç ca rājasi,

sā yāmani prāti çrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

çūsmāso yé te adrivo mehanā ketasāpaḥ,

ubhā devāv abhiṣṭaye divāç ca gmāç ca rājathaḥ.

Grassmann, to 5.38.3 (following *Sāyaṇa*) : 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyaṇa*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and *Indra*. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adrivah*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, *Indra* and *Soma* ; cf. 9.95.5, *indraç ca yāt kṣāyathaḥ sāubhagāya*.

1.26.1^c: 1.14.11^c, sémāṁ no adhvarāṁ yaja.

1.26.4^{b+c} (Çunaḥçepa Ājigartī, &c.; to Agni)
 ā no barhī riçādaso vāruṇo mitró aryamā,
 sīdantu mānuṣo yathā.

1.41.1^b (Kaṇva Ghāura; to Varuṇa, Mitra Aryaman)
 yūṁ rāksanti prācetaso vāruṇo mitró aryamā,
 nū cit sū dabhyate jānaḥ.

4.55.10^b (Vāmadeva; to Viçve Devāḥ)
 tāt sū naḥ savitā bhāgo vāruṇo mitró aryamā,
 indro no rādhasā gamat.

4.55.10^a

5.67.3^b (Yajata Atreya; to Mitra and Varuṇa)
 viçve hī viçvāvedaso vāruṇo mitró aryamā,
 vratā padēva saçcīre pānti mārtyaṁ riṣāḥ.

1.41.2^b

8.18.3^b (Irimbiṭhi Kāṇva; to Ādityāḥ)
 tāt sū naḥ savitā bhāgo vāruṇo mitró aryamā,
 çārma yachantu saprātho yād īmahe.

4.55.10^a

8.18.3^c

8.28.2^a (Manu Vāivasvata; to Viçve Devāḥ)
 vāruṇo mitró aryamā smādrātisāco agnāyah,
 pātnivanto vāsatkṛtāḥ.

8.83.2^b (Kusidin Kāṇva; to Viçve Devāḥ)
 tō naḥ santu yujāḥ sādā vāruṇo mitró aryamā,
 vrdhūsaç ca prācetasāḥ.

9.64.29^a (Kaçyapa Mārīca; to Pavamāna Soma)
 hinvāno hetṛbhīr yatā ā vājam vājy ākramit,
 sīdanto vanūso yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, SBE. xlv. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafftat das krafftross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūso does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanūso means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prā te (sc. indrasya) vanve vanūso haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4^c and 9.64.29^c is pretty certainly patterned after the other. I incline to think that 1.26.4^c is the model, 9.64.29^c the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain prima facie insipidity : the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice ; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^c and TB. 2.7.12.6^c, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB., vanuṣvat paricarāṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29^c. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7^b} ; cf. vāruṇa mitrāryaman, under 5.67.1^c ; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c. ; to Agni)

pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u śū ṇrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū ṇrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvanté 'vase tvā.

2.6.1^c (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śū ṇrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)

vīṇvebhīr agne agnibhir imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rāhūgaṇa ; to Soma)
imām yajñām idām vāco [jujuṣāṇā upāgahi,] ☞ 1.91.10^b
sōma tvām no vṛdhé bhava.

10.150.2^a (Mr̥ṣīka Vāsiṣṭha ; to Agni)
imām yajñām idām vāco [jujuṣāṇā upāgahi,] ☞ 1.91.10^b
mārtāsas tvā samidhāna havāmahe mr̥ṣīkāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāṇām : 1.1.8^a ; 45.4^c, rājantam, &c. ; 8.8.18^c, rājantāv, &c.

1.28.1^{cd-4^{cd}}, ulūkhālasutānām āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariṇçandra, or [Adhiṣavaṇa-]
carmapraçaṇsā)

ūc chiṣtām camvōr bhara sōmām pavitra ā srja,
nī dhehi gōr ādhi tvacī.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsū duṣtāraṁ sōmām pavitra ā srja,
[punihīndrāya pātave.] ☞ 9.16.3^c

9.51.1^b (Ucathya Aṅgīrasa ; to Soma Pavamāna)
 ādhvaryo ādribhiḥ sūtām sōmāṁ pavitra ā sṛja,
 punihīndrāya pītave.]

9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥçepa Ajigarti, &c. ; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṁsaya goṣv āçveṣu çubhriṣu sahasreṣu tuvīmagha.

2.41.16^c (Gr̥tsamada ; to Sarasvatī)
 āmbitame nādītame dēvitame sārāsvatī,
 apraçaṣtā iva smasī prāçaṣtim āmba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāḥ : ā çaṁsaya =
 2.41.16, apraçaṣtāḥ : prāçaṣtim kṛdhi.

[1.29.2^a, çiprin vājānām pate: 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunaḥçepa Ajigarti, &c. ; to Indra)
 yōge-yoge tavāstarām vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva ; to Indra)
 yō na idām-idaṁ purā prā vāsyā ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥçepa Ajigarti, &c. ; to Indra)
 ā ghā gamad yādī çrīvāt sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanaçva ; to Indra)
 āva yāt tvām çatakrataḥ indra viçvāni dhūnuṣe,
 rayīm nā sunvaté sūcā sahasrīṇibhir ūtibhir | devī jānitry ajījanad
 bhadṛī jānitry ajījanat, | 6^e refrain, 10.134.1ef-6ef

1.30.9^a (Çunaḥçepa Ajigarti, &c. ; to Indra)
 ānu pratnāsyāukaso huvé tuvīpratīm nāram,
 yām te pūrvām pītā huvé.

8.69.18^a (Priyamedha Aṅgīrasa ; to Indra)
 ānu pratnāsyāukasaḥ priyāmedhāsa eṣām,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa āçata.

1.30.10^c (Çunaḥçepa Ajigarti, &c. ; to Indra)
 tām tvā vayām viçvavarā çasmahe puruhūta,
 sākḥe vaso jaritṛbhyah.

3.51.6^d (Viçvāmitra ; to Indra)

túbhyaṁ bráhmāṇi gíra indra túbhyaṁ satrá dadhire harivo juṣásva,

bodhy āpír ávaso nūtanasya sákhe vaso jartṭbhyo váyo dhāḥ.

8.71.9^c (Suditi Āṅgírasa and Purumīḥa Āṅgírasa ; to Agni)

sá no vásva úpa māsy ūrjo napān máhinasya,

sákhe vaso jaritṭbhyāḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṭbhyo váyo dhāḥ is the mother pāda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c. ; to Açvins)

samānāyojano hí vām rátho dasrāv ámartyaḥ,

samudré açvinéyate.

5.75.9^d (Avasyu Ātreya ; to Açvins)

ábhūd uṣá rūcatpaçur ágnír adhāyy ṛtvíyaḥ,

áyoji vām vṛṣanvasū rátho dasrāv ámartyo

└mádhvī máma çrutam hávam.┘

☞ refrain, 5.75.1^e—9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c. ; to Açvins)

ny aghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,

pári dyām anyád iyate.

5.73.3^b (Pāura Atreya ; to Açvins)

irmānyád vápuṣe vápuç cakráṁ ráthasya yemathuḥ,

páry anyá náhuṣā yugá mahná rájaṁsi díyathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff. ; Ludwig, *Ueber Methode*, p. 30 ; Hillebrandt, *Ved. Myth.* iii. 384, note ; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c. ; to Uṣas)

vayám hí te ámanmahy ántād á parākát,

áçve ná citre aruṣi.

4.52.2^a (Vamadeva ; to Uṣas)

áçveva citráruṣi mātá gāvām ṛtāvāṇi,

sákhābhūd açvinor uṣāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88) ; Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very pāda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *āgye nū* in 1.30.21 imitates *āgyeva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (⊃ ⊃ ⊃ ⊃), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunahçepa Ājigarti, &c. ; to Uṣas)
tvām tyebhir ā gahi vājebhir duhitar divaḥ,
asmé rayīm ní dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)
[indra sōmam imām piba] mādhumantaṁ camū sutām, cf. 8.17.1^b
asmé rayīm ní dhārāya ví vo mādē sahasrīṇām purūvaso vívaksase.

Cf. the pāda, *çuddhó rayīm ní dhārāya*, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āngirasa

1.31.8^d (Hiranyastūpa Āngirasa ; to Agni)
tvām no agne sanāye dhānānām yaçāsāṁ kārūṁ kṛṇuhi stāvānaḥ,
r̥dhyāma kīrmāpāsā nāvēna devāir dyāvāpṛthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āngirasa ; to Pavamāna Soma)
indav indrāya br̥hatō pavasva sumṛṇīkō anavadyō riçādāḥ,
bhārā candrāṇi gr̥natō vāsūni devāir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12^d (Ayāsyā Āngirasa ; to Br̥haspati)
[indro mahnā mahatō ar̥navāsya] ví mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇāt saptā sindhūn] devāir dyāvāpṛthivī prāvataṁ naḥ.
cf. 10.67.12^a
cf. 4.28.1^c

[1.32.1^a, indrasya nū vīryāṇi prā vocam : 2.21.3^d, indrasya vocam prā kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āngirasa ; to Indra)
vr̥ṣāyāmāṇo vīṇita sōmam trikadrukeṣv apibat sutāsya,
ā sāyakaṁ maghāvādatta vājram āhann enaṁ prathamajām āhīnām.

2.15.1^c (Gr̥tsamada ; to Indra)
prā ghā nv āsya mahatō mahāni satyā satyāsya kāraṇāni vocam,
trikadrukeṣv apibat sutāsyaśyā mādē āhim indro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapṛkṣṇ prthivyāḥ : 10.89.14^d, prthivyā apṛg amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayaḥ çūra sómam ávāsraḥ sártave saptá síndhūn.

2.12.12^b (Grtsamada ; to Indra)

ṽyāḥ saptáraçmir vṛṣabhás túviṣmān, avāsraḥ sártave saptá síndhūn,

cf. 2.12.12^a

yó rāuhiṇām āsphurad vājrabāhur dyām ārōhantaṁ sá janāsa indrah.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion); Geldner, ibid. 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7; TS. 6.5.5.2; TB. 1.1.8.3.

[1.32.15^d, arān ná nemih pári tá babbhūva : 1.141.9^d, arān ná nemih paribbhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yād divó hariva sthātar ugra : 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilrbīçasya dr̥hā ví çr̥ṇiṇam abhinac chūṣṇam indrah,
yāvat táro maghavan yāvad ójo vājreṇa çátrum avadhīḥ pr̥tanyūm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvó yāvad ójo yāvan náraç cáksasā dídhyanāḥ,
çúciṁ sómam çucipā pātam asmé indravāyū sádataṁ barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem kelle tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct: 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this: 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715: 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen]; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann: 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language: the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiranyastūpa Āṅgīrasa ; to Indra)

āvaḥ kṛtsam indra yāsmiñ cākān prāvo yūdhyantaṁ vṛṣabhāṁ dāḡadyum,
ḡaphācyuto reṇūr nakṣata dyāṁ ūc chvāitreyo nṛṣāhyāya tasthau.

1.174.5^a (Agastya ; to Indra)

vāha kṛtsam indra yāsmiñ cākān syūmanyū rjṛā vātasyūḡvā,
prā sūraḡ cakrām vṛhatād abhīke, bhī spṛdho yāsiṣad vājrabahul.

~~40~~ 1.174.5^c

6.26.4^b (Bharadvāja ; to Indra)

tvām rātham prā bharo yodham ṛṣvām āvo yūdhyantaṁ vṛṣabhāṁ
dāḡadyum,

tvām tūgram vetasāve sādāhan tvām tujīm ḡṇantaṁ indra tūtoḡ.

See Geldner, *Ved. Stud.* ii. 171 ; *Rigveda-Kommentar*, p. 7 ; and cf. under 1.174.5^c.

1.34.10^b (Hiranyastūpa Āṅgīrasa ; to Aḡvins)

ā nāsatyā ḡāchataṁ hūyāte havir mādḡhvaḡ pibataṁ madhupébhir āsābhiḡ,
yuvór hí pūrvaṁ savitoṣāso rātham ṛtāya citrām ḡṛtāvantaṁ īsyati.

4.45.3^a (Vāmadeva ; to Aḡvins)

mādḡhvaḡ pibataṁ madhupébhir āsābhir utā priyām mādḡhune yuñjā-
thām rātham,

ā vartanīm mādḡhunā jinvathas pathó dṛtīm vahethe mādḡhumantaṁ aḡvinā.

One may imagine the repeated pāda in 1.34.10 to have been borrowed from a madhu-
stanza and a madhu-hymn like 4.45, and equally well one may imagine the same pāda
expanded gloatingly into the theme of the four pādas of 4.45.3. For the connexion between
Aḡvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, ā nāsatyā tribhīr ekādaḡūr ihā : 8.35.3^a, viḡvāir devāis tribhīr, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa ; to Aḡvins)

ā nāsatyā tribhīr ekādaḡūr ihā, devebhir yātām madhupéyam aḡvinā,

~~40~~ cf. 1.34.11^a

prāyus tāriṣṭam ní rāpāṁsi mṛkṣataṁ sédhataṁ dvéṣo bhāvataṁ sacābhuvā.

1.157.4^{cd} (Dirghatamas Āucathya ; to Aḡvins)

ā na ūrjam vahataṁ aḡvinā yuvām, mādḡhumatyā naḡ kāḡayā mimik-
ṣataṁ,

~~40~~ 1.92.17^c

prāyus tāriṣṭam ní rāpāṁsi mṛkṣataṁ sédhataṁ dvéṣo bhāvataṁ
sacābhuvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa ; to Aḡvins)

ā no aḡvinā trivṛtā rāthenārvāñcam rayīm vahataṁ suvīram,

ḡṇvāntā vām āvase johavīmi vṛdhé ca no bhavataṁ vājasātāu.

1.112.24^d (Kutsa ; to Aḡvins)

āpnasvatīm aḡvinā vācam asmé kṛtām no dasrā vṛṣaṇā manīṣām,

adyūtyé vāse ní hvaye vām vṛdhé ca no bhavataṁ vājasātāu.

The word adyūtyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than
'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyāyena savitā rāthēna: 4.44.5^b, hiranyāyena suvṛtā rāthēna; 8.5.35^a, hiranyāyena rāthēna.]

[1.35.8^c, hiranyākṣāḥ savitā devā āgāt: 2.38.4^d, arāmatīḥ savitā, &c.]

[1.35.8^d, dādhad rātnā dāṇūṣe vāryāṇi: see under 1.47.1^b.]

[1.35.9^b, ubhé dyāvāprthivī antār īyate: 1.160.1^c, sujānmanī dhiṣāṇe antār īyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hiranyahasto āsurāḥ sunīthāḥ sumṛṇīkāḥ svāvāḥ yātv arvāḥ,

apasédhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣīvat Dāirghatamasa, son of Uḡig; to Aṇvins)

ā vām rātho aṇvinā cyeṇāpatvā sumṛṇīkāḥ svāvāḥ yātv arvāḥ,

yó mārtyasya mānaso jāviyān trivandhuró vṛṣaṇā vātaraṇhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛṇīkā) is applied to Savitar in 1.35.10, to the Aṇvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mānaso yó jāviyān trivandhuró vṛṣaṇā yās tricakrāḥ,
yēnopayāthāḥ sukṛto duroṇām tridhātunā patatho vir ná parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prāti dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rākṣā ca no ādhi ca brūhi deva: 1.114.10^c, mṛṇā ca, &c.]

Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.12.1^a, agnīm dūtām vṛṇīmahe; 1.44.3^a, adyā dūtām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótāraṁ viṇvāvedasam.

[1.36.4^a, devāsas tvā vāruṇo mitró aryamā: 1.40.5^c, yāsminn indro vāruṇo, &c.; 7.66.12^c, yād óhate vāruṇo, &c.; 7.82.10^a; 83.10^a, asmé indro vāruṇo, &c.; 8.19.16^a, yēna cāṣṭe vāruṇo, &c.; 8.26.11^c, sajóṣasā vāruṇo, &c.; 10.36.1^b, dyāvāksāmā vāruṇo, &c.; 10.65.1^a, agnir indro vāruṇo, &c.; 10.65.9^b, indravāyú vāruṇo, &c.; 10.92.6^c, tébhiḥ cāṣṭe vāruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir āgne dūtó viṇvā asi,

tvé viṇvā sāṃgatāni vratā dhruvā yāni devā ākrṇvata.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
 pātir hy adhvarāṇām āgne dūtó viçám ási,
 uṣarbúdha á vaha sómapítaye devān adyá swardīçah.

For 1.44.9^a cf. the pádas, rájantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura ; to Agni)
 tám ghem itthá namasvina úpa svarājam āsate,
 hótrābhir agním mānuṣaḥ sām indhate titirvāṇso āti srídhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra)
 tám ghem itthá namasvina úpa svarājam āsate,
 artham cid asya súdhitam yad étava āvartāyanti dāvāne.

For 1.36.7^c cf. 2.2.8^c; 10.11.5^b, hótrābhir agne mānuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura ; to Agni)
 ghnānto vṛtrām ataran ródasī apā urú kṣáyāya cakrire,
 bhúvat kāṇve víṣā dyumny áhutaḥ krāṇdad áçvo gavīṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
 yó brāhmaṇe sumatīm āyājate víjasya sātáu paramāsyā rāyāḥ,
 síkṣanta manyūm maghāvāno aryā urú kṣáyāya cakrire sudhātu. cf. 4.12.3^b

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura ; to Agni)
 yām tvā devāso mánavo dadhúr ihā yájiṣṭham havyavāhana,
 yām kāṇvo mēdhyātīthir dhanaspṛtam yām víṣā yam upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
 stavīṣyāmi tvām ahām víçvasyāmṛta bhojana.
 āgne trātāram amṛtam miyedhya yájiṣṭham havyavāhana.

7.15.6^c (Vasiṣṭha Māitrāvaruṇi ; to Agni)
 sémām vetu vāsatkṛtim agnir juṣata no girāḥ,
 yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kāṇva ; to Agni)
 íḷe girā mánurhitaḥ yām devā dātām aratīm nyeriré,
 yájiṣṭham havyavāhanam.

[1.36.12^d, sá no mṛṣa mahān asi : 4.9.1^a, āgne mṛṣa mahān asi.]

1.36.14^c (Kāṇva Ghāura ; to Agni)
 ūrdhvó naḥ pāhy ānhaso ní ketúnā víçvam sām atrīṇam dāha,
 kṛdhí na ūrdhvāñ carāthāya jīvāse vidá devēṣu no dúvali.

1.172.3^c (Agastya ; to Maruts)
 tṛṇaskandāsya nú víçah pári vṛṇkta sudānavaḥ,
 ūrdhvāñ naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣásaḥ pāhī dhūrtér ārāvṇaḥ,
pāhī rīṣata utā vā jīghānsato bhīhadbhāno yāviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyóḥ,
tvā yujā pṛtanāyūñr abhī ṣyām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārāvṇaḥ (catalectic dipody) cleverly takes the place of āraruṣo (— — — —). In 8.60.10^a, pāhī viṣvasmād rakṣāso ārāvṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prā vaḥ čardhāya ghṛṣvaye tveṣādyumnāya čuṣmīne,
devātām brāhma gāyata.

8.32.27^c (Medhatithi Kaṇva ; to Indra)

prā va ugrāya niṣṭūrē 'śālḥāya prasakṣiṇe,
devātām brāhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty!' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive: 'Euror künen sehar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition: 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra)!' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma eurem gewaltigen', &c. Grassmann: 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks: 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlām vaḥ čardho (5^b, kṛlām yāc čardho) mārutam.

[1.37.8^c, bhiyā yāmeṣu rējate (sc. pṛthivī) : 8.20.5^c, bhūmir yāmeṣu rējate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dirghām pṛthūm mihó nāpātam āmrđham,
prā cyāvayanti yāmabhiḥ.

5.56.4^d (Çyāvaçya Atreya; to Maruts)
 nī yē riṇānty ojasā vīthā gāvo nā durdhuraḥ,
 aṇmānaḥ cit svaryāḥ pārvataḥ girim prā cyāvayanti yāmaḥbhīḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For *mihó nāpāt* cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: *aṇmānaḥ cit svaryāḥ* (also 5.30.8^c), 'the heavenly stone' may be lightning; *pārvataḥ girim*, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for *pārvataḥ girim* cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, *vāpanti marūto mihāḥ prā vepayanti pārvataḥ, yād yāmaḥ yānti vāyūbhīḥ*.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marūto yād dha vo bālaṁ jānāḥ acuecyavītana,
 girīṇ acuecyavītana.

8.7.11^a (Punarvatsa Kaṇva; to Maruts)
 marūto yād dha vo divāḥ sumnāyānto hāvāmahe,
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have *pādas* repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlvii. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal *pāda*. Note the enclisis of *acuecyavītana* after the relative pronoun *yād*, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kād dha nūnām kadhapriyaḥ pitā putrām nā hāstayoh,
 dadhīdhvé vṛktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kaṇva; to Maruts)
 kād dha nūnām kadhapriyo yād indram ajahātana,
 kó vaḥ sakhītvā chate.

Recent discussions of *kadhapri*, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aṅvins' epithet *adhapriyā* (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore *kadhapriyaḥ* means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 *kadhapriye*

(enditic) seems to be vocative feminine singular of a transition form kadhapriyā, derived from kadhapri. In the stanzas above the repeated pada fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root dhā in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, dadhidhvē is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti párvatān ví viñcanti vānaspátin,
pró ārata maruto durmádā iva dévāsaḥ sárva yā viçā.

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
édān marúto açvínā mitráḥ sídantu váruṇaḥ,
devāsaḥ sárva yā viçā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vāpanti marúto mīhaṁ prā vepayanti párvatān,
yád yāmaṁ yānti vāyúbhiḥ.

Note that 1.39 and 8.7 share another pāda; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, úpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yád rátheṣu pṛṣatīr ayugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

úpo rátheṣu pṛṣatīr ayugdhvaṁ, práṣtīr váhati róhitāḥ, cf. 1.39.6^a
á vo yāmāya pṛthiví cid açrod ábībhayanta mánusaḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yád eṣāṁ pṛṣatī ráthe práṣtīr váhati róhitāḥ,
yānti ubhrā riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word pṛṣatīr which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet pṛṣadaçva. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Bṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, pṛṣatyo 'çvās tu marutām. The word práṣtī (pra + sti, like abhiṣtī, ūpastī, and páriṣtī) means literally 'being in front', 'leading horse'. It is the analogue of purogavā, and πρῆσβυς, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in American Journal of Philology, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vāhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read *ayugdhuam* with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇīmahe : 1.42.5^b, pūṣann āvo. &c.]

1.40.2^b (Kṛva Ghāura; to Brahmapaspati)
tvām id dhi sahasas putra mārtya upabrūtē dhanē hitē,
suvīryam maruta ā svācīyam dādhitā yō va ācakē.

6.61.5^b (Bharadvāja; to Sarasvatī)
yās tvā devi sarasvaty upabrūtē dhanē hitē,
indram nā vṛtrātūrye.

1.40.4^{a+b+d} (Kṛva Ghāura; to Brahmapaspati)
yō vāghāte dādāti sūnāram vāsu sā dhatte ākṣiti ṇṛavaḥ,
tāsmāi ilāṁ suvirām ā yajāmahe supratūrtim anehāsam.

5.34.7^b (Sañivarāṇa Prājāpatya; to Indra)
sām m paṇe ajati bhojanam musē vi dācūṣe bhajati sūnāram vāsu,
durgē canā dhīryate viṇva ā puri jāno yō asya tāviṣm ācukrudhat.
8.103.5^b (Sobhari Kṛva; to Agni)
sā dṛdhē cid abhi tṛṇatti vājam ārvatā sā dhatte ākṣiti ṇṛavaḥ,
tvē devatrā sādā purūvaso viṇvā vāmāni dhīmahe.] 5.82.6^a

9.66.7^c (Çatañ Vāikhānasāḥ; to Pavamāna Soma)
prā soma yāhi dhīrayā sūtā indrāya matsarāḥ,
dādāhāno ākṣiti ṇṛavaḥ.

3.9.1^d (Viṇvāmitra Gāthina; to Agni)
sākhāyas tvā vavṛmahe devāṁ mātāsa ūtāye,] 1.144.5^b
apām nāpātāṁ subhāgaṁ sudīditim, supratūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet *supratūrti* should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hi supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yásminn indro váruṇo mitró aryamá: see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura; to Brahmanāspati)

úpa kṣatrām prñctá hánti rájabhir bhayé cit suksítim dadhe,
náśya vartá ná tarutá mahādhané nár̥bhe asti vajrīṇaḥ.

6.66.8^a (Bharadvāja; to Maruts)

náśya vartá ná tarutá nv āsti [máruto yám ávatha vājasātāu,]

cf. 6.66.8^b

[toké vā gōṣu tánaye yám apsú,] sá vrajān dārtā párye ádha dyóh.

6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanāspati, who secures kṣatrām, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanāspati: Indra = Purohita: Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b: 1.26.4^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7^b}, váruṇo mitró aryamá.

1.41.2^{b+c} (Kaṇva Ghāura; to Varuṇa, Mitra, Aryaman)

yám bāhúteva píprati pānti mártyaṁ riṣáh,
ářiṣṭaḥ sárva edhate.

5.52.4^d (Çyāvāṇva Ātreya; to Maruts)

marútsu vo dadhmahi [stóman yajñám ca dhr̥ṣṇuyā,]

5.52.4^b

viṇve yé mánusa yugá pānti mártyaṁ riṣáh.

5.67.3^d (Yajata Ātreya; to Mitra and Varuṇa)

viṇve hí viṇvavedaso [váruṇo mitró aryamá,]

1.26.4^b

vratá padéva saçcire pānti mártyaṁ riṣáh.

8.27.16^d (Manu Vāivasvata; to Viṇve Devāḥ)

[prá sá kṣáyaṁ tirate ví mahír iṣo yó vo várāya dāçati,]

7.59.2^{cd}

[prá prajābhir jāyate dhármanas páry,] ářiṣṭaḥ sárva edhate.

6.70.3^c

10.63.13^a (Gaya Plāta; to Viṇve Devāḥ, here Ādityas)

ářiṣṭaḥ sá márto viṇva edhate [prá prajābhir jāyate dhármanas pári,]

6.70.3^c

yám ādityāso náyathā sunīthībhir áti viṇvāni duritá svastāye.

In 10.63.13^a, ářiṣṭaḥ sá márto viṇva edhate, we have an imperfect pāda, because the caesura is after ářiṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change márto to mártio, does not really cure the line. Moreover ářiṣṭaḥ sá [márto viṇ]va edhate is obviously a mechanical extension of ářiṣṭaḥ sárva edhate; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^d.—For the meaning of sárva and viṇva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viṇvaṁ tokám utá tmánā: 8.84.3^c, rákṣa tokám, &c.]

1.43.3^a (Kāṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yāthā no mitró váruṇo yāthā rudraç ciketati,
yāthā viçve sajoṣasaḥ.

3.4.6^c (Viçvāmitra Gāthina ; Apri, to Uṣāsā-Naktā)

ñ bhāndamāne uṣāsā ūpake utā smayete tanvā virūpe,

yāthā no mitró váruṇo jújoṣaḥ indro marútvāñ utā vā mähobhiḥ.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.
See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

jūṣṭo hi dūtō āsi havyavāhanō 'gne rathīr adhvarāṇām,
sajūr açvibhyām uṣāsā suvīryam [asmō dhehi çrāvo brhāt.]

1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praçāsyo vidāthesu saḥantya,

āgne rathīr adhvarāṇām.

The pāda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, *ProL.* 262, and cf. p. xv, tenth line from bottom.

1.44.2^d: 1.9.8^a ; 8.65.9^c, asmō dhehi çrāvo brhāt.

[1.44.3^a, adyā dūtāñ vṛṇīmahe : 1.12.1^b, agnīm dūtāñ vṛṇīmahe ; 1.36.3^a, prā
tvā dūtāñ vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d: 1.36.10^b, yajīṣṭhāñ havyavāhana ; 7.15.6^c, yajīṣṭho havyavāhanah ;
8.19.21^c, yajīṣṭhāñ havyavāhanam.

1.44.7^a: 1.12.1^b ; 36.3^b, hótārañ viçvāvedasam.

1.44.9^b: 1.36.5^b, āgne dūtō viçām asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

nī tvā yajñāsya sādhanam āgne hótāram ṛtvijam,
manuṣvād deva dhīmahi praçetasāñ jirāñ dūtāñ āmartyam.

3.27.2^b (Viçvāmitra ; to Agni)

īle agnīm vipaçcitāñ girā yajñāsya sādhanam,

çruṣṭivānāñ dhītāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇva indrañ yād ākrata stómāir yajñāsya sādhanam,

jāmī bruvata āyudham.

8.23.9^b (Viçvamanas Vaiyaçva ; to Agni)
 ṛtāvānam ṛtāvavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas padé.

Cf. 3.27.8^c, vípro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3 ; 145.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva ; to Agni ! In reality Maruts)
 çṛṇvāntu stóman marútaḥ sudānavo agnijihvá ṛtāvṛdhaḥ,
 pibatu sóman vāruṇo dhṛtāvrató 'çvibhyām uśásā sajūḥ.

7.66.10^b (Vasiṣṭha ; to Ādityāḥ)
 bahávaḥ sūracakṣaso 'gnijihvá ṛtāvṛdhaḥ,
 trīṇi yé yemúr vidāthāni dhṛtibhir viçvāni páribhūtibhiḥ.
 10.65.7^a (Vasukarṇa Vasukra ; to Viçve Devāḥ)
 divákṣaso agnijihvá ṛtāvṛdhā ṛtasya yónim vimṛçanta āsate,
 dyām skabhitvy apā á cakrur ójasā yajñām janitvī tanvī ní māmṛjuḥ.
 5.51.8^b (Svastyātreya Ātreya ; to Viçve Devāḥ)
 sajūr viçvebhir devébhir açvibhyām uśásā sajūḥ,
 á yāhy agne atrivát suté raṇa. ☞ refrain, 5.51.8^c—10^c

The pāda açvibhyām uśásā sajūḥ suits best in 5.51.8, because Agni, the Açvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods ; it is a good guess that the longer form, divákṣaso agnijihvá ṛtāvṛdhaḥ, 10.65.7^a, is a secondary and later expansion of agnijihvá ṛtāvṛdhaḥ.

1.45.4^b (Praskaṇva Kāṇva ; to Agni)
 mähikerava utāye priyāmedhā ahūṣata,
 [rājantam adhvarāṇām] agním çukreṇa çociṣā. ☞ c: 1.1.8^a ; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva ; to Açvins)
 [á vām viçvābhir ūtibhiḥ] priyāmedhā ahūṣata, ☞ 7.24.4^a
 [rājantāv adhvarāṇām] açvinā yāmahūtiṣu. ☞ 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others ; to Açvins)
 [á vām viçvābhir ūtibhiḥ] priyāmedhā ahūṣata, ☞ 7.24.4^a
 tá vartir yātam ūpa vrktābarhiṣo jūṣtam yajñām diviṣtiṣu.

For the most recent discussion of the ἀπ. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c: 1.1.8^a, rājantam adhvarāṇām ; 8.8.18^b, rājantāv adhvarāṇām ; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agním çukreṇa çociṣā : ágne, &c. ; see under 1.12.12.]

1.45.5^b: 1.26.5^c ; 2.6.1^c, imá u śú çrudhī girāḥ.

1.45.6^l (Praskaṇva Kāṇva ; to Agni)
tvāṁ citraçravastama hāvante vikṣū jantāvaḥ,
çocīṣkeçam purupriyāgne havyāya vólhave.

3.29.4^l (Viçvāmitra ; to Agni)
ilāyas tvā padē vayāṁ nābhā prthivyā adhi,
jātavedo nī dhimāhy āgne havyāya vólhave.

2.3.7^d

Cf. 5.14.3^c, agnīm havyāya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
nī tvā hótāram rtvijāṁ dadhirē vasuvittamam,
çrútkarṇam sapráthastamam víprā agne diviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
rtāvānam mahiṣāṁ viçvadarçatam agnīm sumnāya dadhire puró jānāḥ,
çrútkarṇam sapráthastamam tvā girā dáivyaṁ mānuṣā yugā.

3.2.5^a

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, āgne mātāya dāçūṣe : 1.84.7^b ; 9.98.4^b, vāsu mātāya dāçūṣe : 8.1.22^b,
devó mātāya dāçūṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yā dasrī sindhumātārā manotārā rayīṇām,
dhiyā devā vasuvidā.

8.8.12^b (Sadhvaṁsa Kāṇva ; to Açvins)
purumandrā purūvāsū manotārā rayīṇām,
stóman me açvināv imām abhī vāhni anūṣātām.

8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuhāso jūrṇāyām adhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmātithi Kāṇva ; to Açvins)
kadā vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyó pūṣann īṣukṭeva devā nāsatyā vahatūṁ sūryāyāḥ, vacyānte vām kakuhā apśū jātā yugā jūrṇéva varuṇasya bhūreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Nāsatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb nī 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prchāmānāv āyātām tricakreṇa vahatūṁ sūryāyāḥ . . . putráḥ pitārāv avṛṇīta pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣū (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṛtā by 'arrow-maker', in part because VS. 16.46 has nāma iṣukṛdbhyo dhanuṣkṛdbhyaḥ ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this çatarudriya formula in TS. 4.5.4.2, nāmo mṛgayūbhyaḥ çvanībhyaḥ ca vo nāmāḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṛt and dhanuṣkṛt (dhanvakṛt); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yād vām rātho vibhiṣ pātāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matnām yātām parāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd irāthām ṛtāyatē yuñjāthām aṇvinā rātham,

ānti śād bhūtu vām āvah.]

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,

tām aṇvinā pibatām tirōahnyam dhattām rātnāni dāçuse.]

☞ refrain, 8.35.22^e—24^e

2.41.4^b (Gṛtsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇaḥ sutāḥ sōma ṛtāvṛdhā,

māméd ihā çrutām hāvam.

For 1.47.1^d cf. dādhad rātnāni dāçuse under 4.15.3, and the pādas, dādhad rātnā dāçuse vāryāni, 1.35.8^d; and, dādhad rātnā vī dāçuse, 8.93.26^b.

1.47.2^b (Praskarva Kāṇva ; to Aṇvins)
 trivandhūrēṇa trivṛtā supēṇā rāthenā yātam aṇvinā,
 kāṇvāso vām brāhma kṛṇvanty adhvarē tēṣāṃ sū ṇṇutām hāvam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)
 ātaḥ sahasranirṇijā rāthenā yātam aṇvinā,
 vatsō vām mādhumad vācō 'caṇsīt kāvyāḥ kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)
 [yān nāsatyā parāvātī yād vā sthō adhy āmbare,] cf. 1.47.7^{ab}
 ātaḥ sahasranirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskarva Kāṇva ; to Aṇvins)
 aṇvinā mādhumattamaṃ pātām sōmam ṛtāvṛdhā,
 āthādyā dasrā vāsu bibhratā rāthe dāṇvāṇsam ūpa gachatam.

1.47.5^d (Praskarva Kāṇva ; to Aṇvins)
 yābhīḥ kāṇvam abhiṣṭībhīḥ prāvataṃ yuvām aṇvinā,
 [tābhīḥ śv āsmān avatām ṇubhas patī,] pātām sōmam ṛtāvṛdhā,
cf. 1.47.5^c

3.62.18^c (Viṇvāmītra, or Jamadagni ; to Mitra and Varuṇa)
 [ṇṇānā jamādagninā,] yōnāv ṛtāsyā sidatam.
 pātām sōmam ṛtāvṛdhā. cf. 3.62.18^a

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)
 ā yātām mitravaruṇa juṣāṇāv āhutiṃ nara,
 pātām sōmam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)
 [ā nūnām yātam aṇvināṇvabhīḥ prasiṭāpsubhīḥ,]
cf. a: 8.8.2^a ; b: 8.13.11^b

[dasrā hiranyavartam ṇubhas patī,] pātām sōmam ṛtāvṛdhā. cf. 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)
 [rāthena prthupājasā,] dāṇvāṇsam ūpa gachatam,
 indravāyū ihā gatam. cf. 4.46.5^a

1.47.3^c, 6^a, āthādyā (6^a, sudāse) dasrā vāsu bibhratā rāthe.

[1.47.4^b, mādhvā yajñāṃ mimikṣatam : 1.22.3^c, tāvā yajñāṃ, &c.]

1.47.4^d (Praskarva Kāṇva ; to Aṇvins)
 trisadhasthē barhiṣi viṇvavedasā [mādhvā yajñāṃ mimikṣatam,] cf. 1.22.3^c
 kāṇvāso vām sūtāsomā abhidvavo yuvām havante aṇvinā.

8.5.17^c (Brahmatīthi Kāṇva ; to Aṇvins)
 jānāso vṛktābarhiṣo [haviṣmanto arāṇikṛtā,]
 yuvām havante aṇvinā. cf. 1.14.5^c

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhiḥ śv āsmān avatām çubhas pati: 8.59(Val.11).3^c, tābhīr dāçvānsam avatām, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskanva Kāṇva: to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhi turváçe,

áto ráthēna suvṛtā na á gataṁ sākām sūryasya raçmibhiḥ.

8.8.14^{ab} (Sadhvaṁsa Kāṇva; to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhy ámbare,

átaḥ sahásranirṇijā ráthēnā yātam açvinā.

§ 8.8.14^{ab}

1.137.2^e (Parucchepa Daivodasi; to Mitra and Varuṇa)

imā á yātam índavaḥ sómāso dádhyāçirah sutáso dádhyāçirah,

§ 1.5.5^c

utá vām uśáso budhí sākām sūryasya raçmibhiḥ,

sutó mitráya varuṇāya pitāye cārur ṛtāya pitāye

§ 1.137.2^g

5.79.8^c (Satyaçravas Átreya; to Uśas)

utá no gómatīr iṣa á vabhā duhitar divah,

§ 5.79.8^a

sākām sūryasya raçmibhiḥ çukráñ çocadbhir arcibhiḥ sújāte açvasūnṛte.

§ refrain, 5.79.1^e—10^c

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārṣiṣṭhaksatrā urucákṣasā nārā rájanā dīrghaçrúttamā,

§ 5.65.2^b

tā bahútā ná dānsānā ratharyataḥ sākām sūryasya raçmibhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ámbare in 8.8.14. The Pet. Lex. started by giving the word, which is *ἀπ. λεγ.* in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from *anu-var*). Ludwig, 60, renders the two words ádhy ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváçe in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ádhi turváçe and ádhy ámbare is obliterated.

The Nighaṇṭavas have played mischief with ámbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvāti 'at a distance'. The enticement lies in the frequent contrast between parāvāti and arvāvāti; e.g. 8.97.4, yāc chakrási parāvāti yád arvāvāti vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ambaram (sic) and turváçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvāti). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváçe is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Brhatsamhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva ; to Aṇvins)arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa,
iṣam pñicāntā sukr̥te sudānava ā barhiḥ sīdataṁ narā.8.4.14^{cd} (Devātithi Kāṇva ; to Indra)ūpa bradhnāṁ vāvātā vṛṣaṇā hārī indram apāsu vakṣataḥ,
arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.1.92.3^c (Gotama Rāhūgaṇa ; to Uṣas)arcanti nārīr apāso nā viṣṭībhīḥ samānēna yojanēnā parāvātāḥ.
iṣam vāhantiḥ sukr̥te sudānave viçvéd āha yajamānāya sunvaté.8.87.2^b (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

pibataṁ gharmanī mādhumantam aṇvin ā barhiḥ sīdataṁ narā,

8.87.2^a

tā mandasānā mānuṣo duroṇā ā, nī pātāṁ vėdasā vāyaḥ.

8.87.2^c8.87.4^b (The same)

pibataṁ sōmanī mādhumantam aṇvin ā barhiḥ sīdataṁ sumāt,

8.87.2^a

tā vāvṛdhānā ūpa saṣṭutīm divó gantāṁ gāurāv ivēriṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraçri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlvii. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hārī* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayaḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *ūha* (*arvāñcam tva*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuh* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, *ā barhiḥ sīdataṁ narā* (or, *sumāt*), cf. 1.142.7^d, *sīdataṁ barhiḥ ā sumāt*.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

tēna nāsatyā gatam rāthēna sūryatvacā,

yēna çaçvad ūhāthur dāçuṣe vāsu mādhvah sōmasya pītāye.

8.85.1^{c-9^c} refrain,8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

rātho yó vām trivandhuró hiranyābhīçur aṇvinā,

8.5.22^{ab}

pāri dyāvāprthiví bhūṣati çrutās tēna nāsatyā gatam.

8.8.2^b (Sadhvansa Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvinā rāthēna sūryatvacā,

bhūji hiranyapeçasā kāvī gambhīracetasā.

1.47.9^d : 8.85.1^{c-9^c}, mādhvah sōmasya pītāye.1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahā vāmēna na uṣo vy ūchā duhitar divah,

sahā dyumnēna brhatā vibhāvāri rāyā devi dāsvatī.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)
 sã no adyābharādvāsuv vy ūchā duhitar divaḥ,
 yó vy ūchaḥ sāhiyasi [satyaçravasi vāyyé] [sújāte āçvasūnrte.]
 d : refrain, 5.79.1^d—3^d; e : refrain, 5.79.1^e—10^e

5.79.9^a (The same)
 vy ūchā duhitar divo mā cirām tanuthā āpaḥ,
 nēt tvā stenām yāthā ripūm tāpāti sūro arcīṣā [sújāte āçvasūnrte.]
 refrain, 5.79.1^e—10^e

Cf. 5.79.2^b, vy ūcho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)
 āçvāvatir gómatir viçvasuvído bhūri cyavanta vāstave,
 úd iraya prāti mā sūntā uṣaḥ cōda rádho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)
 ubhé yāt te mahinā çubhre āndhasi adhikṣiyānti pūrāvaḥ,
 sã no bodhy avitrī marūtsakhā cōda rádho maghónām.

The Padapāṭha treats the awkward compound viçvasuvído as viçva-suvído, but suvído does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vído; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utóṣo vāsva iṣiṣe, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatis-sa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pārṣi rádho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)
 viçvam asyā nānāma cākṣase jāgaj jyōtiṣ kṛnoti sūnārī,
 āpa dvēṣo maghóni duhitā divā uṣā uchad āpa srídhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)
 [prāty u adarçy āyaty] ūchānti duhitā divāḥ, cf. 7.81.1^a
 āpo māhi vyayati cākṣase tāmo jyōtiṣ kṛnoti sūnārī.
 7.81.6^d (Vasiṣṭha ; to Uṣas)
 çrávaḥ sūribhyo amītaṁ vasutvanām vājān asmābhyam gómataḥ,
 codayitrī maghónaḥ sūntāvaty uṣā uchad āpa srídhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)
 yāsyā rūçanto arcāyaḥ prāti bhadrá ādrkṣata,
 sã no rayīm viçvāvāraṁ supéçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)
 prāti bhadrá ādrkṣata gāvām sargā ná raçmāyaḥ,
 óṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhi tvām řṣayah pūrva ūtāye juhūrē 'vase mahi,
sá na stómān abhi gṛñhi rádhasośaḥ çukréṇa çociṣā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Aṣvins)

yác cid dhi vām purá řṣayo juhūrē 'vase narā,

ā yātam aṣvinā gatam, ūpemān suṣṭutīm māmā.

c : refrain, 8.35.22^c–24^c ; d : 8.5.30^c4.52.7^c (Vāmadeva ; to Uṣas)

ā dyām tanoṣi raçmibhir āntārikṣam urū priyām,

uṣaḥ çukréṇa çociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to uṣaḥ çukréṇa çociṣā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

ūṣo yád adyā bhānūnā vi dvārāv ṛṇavo divāḥ,

prā ṇo yachatād avṛkām prthū chardīḥ prā devi gomatī řṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Aṣvins)

ā nūnām aṣvinā yuvām vatsāsyā gantam āvase,

prāsmāi yachatam avṛkām prthū chardīḥ yuyutām yā ārātayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadiḥ is, I take it, a later blend-word of chadis and çirma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^d, yāntā no 'vrkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

ūṣo bhadrebhir ā gahi divāç cid rocanād ādhi,

vāhantv aruṇāpsava ūpa tvā somīno gṛhām.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

āgne çārdhantam ā gaṇām piṣṭām rukmēbhir añjibhiḥ,

viço adyā marūtām āva hvaye divāç cid rocanād ādhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

divāç cid rocanād ādhy ā no gantām svarvidā,

dhibhir vatsapracetasā, stómēbhir havanaçrutā.

6.59.10^b

Cf. also the pāda, divó vā rocanād ādhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hí raçmibhir viçvam ābhāsi rocanām,

tām tvām uṣar vasūyāvo gīrbhīḥ kāṇvā ahūṣata.

✓ 1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarāṇir viçvadarçato jyotiṣkīd asi sūrya,

viçvam ā bhāsi rocanām.

3.44.4^b (Viṣvāmitra ; to Indra)
 jāññāno hārīto vīṣa vīṣvam ā bhāti rocanām,
 hāryaṣvo hārītaṁ dhatta āyudham ā vājraṁ bāhvōr hārim.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, vīṣvam ā bhāsi rocanām : 1.49.4^b, vīṣvam ābhāsi rocanām ; 3.44.4^b,
 vīṣvam ā bhāti rocanām.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)
 tvām gotrām āṅgirobhyo 'vṛṇor āpotūtṛaye ṣatādureṣu gātuvīt,
 sasēna cid vimadāyāvaho vāsv ājāv ādrim vāvasānāsya nartāyan.

9.86.23^d (Pṛṇayah, alias Ajā Ṛṣiganāḥ ; to Pavamāna Soma)
 ādribhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv āviṣān,
 tvām nṛcākṣa abhavo vicakṣaṇa sōma gotrām āṅgirobhyo 'vṛṇor āpa.

Cf. 1.132.4^b, yād āṅgirobhyo 'vṛṇor āpa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, ārandhaya 'tithigvāya ṣāmbaram : 1.130.7^d, atithigvāya ṣāmbaram.]

[1.51.8^c, ṣākti bhava yājamānasya coditā : 10.49.1^c, ahām bhuvam yājamānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)
 ādadā ārbhām mahatē vacasyāve kakṣivāte vṛcayām indra sunvatē,
 ménābhavo vṛṣaṇaṣvāsya sukrato vīṣvét tā te sāvaneṣu pravācyā.

8.100.6^a (Nema Bhārgava ; to Indra)
 vīṣvét tā te sāvaneṣu pravācyā yā cakārtha maghavann indra sunvatē,
 pārāvataṁ yāt purusaṁbhṛtām vāsv apāvṛṇoh ṣarabhāya īṣibandhave.
 10.39.4^d (Ghoṣā Kakṣivati ; to Aṣvins)
 yuvām cyāvānaṁ sanāyaṁ yāthā rātham pūnar yūvānaṁ carāthāya
 takṣathuḥ,
 nīṣ ṭaugryām ūhathur adbhyās pari vīṣvét tā vām sāvaneṣu pravācyā.

Cf. 4.22.5^b, vīṣveṣv it sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indrāgacha.

[1.52.1^d, éndram vavṛtyām āvase suvṛktibhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, indro yād vṛtrām āvadhīm nadivṛtam : 8.12.26^a^b, yadā vṛtrām nadivṛtam
 ṣāvasā vajrīn āvadhīḥ.]

1.52.5^a, 14^c, abhi (14^c, nótā) svāvṛṣṭim māde asya yūdhyataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

āreann ātra maruṭaḥ sāsminn ājāu viṣve devāso amadann ānu tvā,
vṛtrāsya yad bhr̥ṣṭimātā vadhēna nī tvām indra prāty ānān jaghānthā.

1.103.7^d (Kutsa ; to Indra)

tād indra prēva vīryān cakārtha yāt sasāntam vājrenābodhayō 'him,
ānu tvā pātñr hr̥ṣṭām vāyaḥ ca viṣve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12^d, tvāyānto yē amadann ānu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yā udṛeindra devāgopāḥ sakhāyas te çivātāmā āsāma,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

10.115.8^{cd} (Upastuta Vārṣṭihavya ; to Agni)

ūrjo napāt sahasāvann iti tvopastutāsya vandate viśā vāk,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3^b, svākṣatram yāsyā dhṛṣatō dhṛṣān mānaḥ : 5.35.4^c, svākṣatram te dhṛṣān mānaḥ.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divo br̥hatāḥ sānu kopayō 'va tmānā dhṛṣatā çāmbaram bhinat,
yān māyino vrandino mandinā dhṛṣac chitām gābhastim açānīm pr̥tanyāsi.

7.18.20^d (Vasiṣṭha Māitravaruṇi ; to Indra)

nā ta indra sumatāyo nā rāyaḥ sañcākṣe pūrvā uśāso nā nūtnāḥ,
devakam cin mānyamānām jaghanthāva tmānā br̥hatāḥ çāmbaram bhet.

Ludwig. 453, renders 1.54.4^{ab} : 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen' ; 7.18.20^{cd}, at 1005 : 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Mānyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nabhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nūbhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst !' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that br̥hatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : 'thou didst by thyself cast down Çambara from high heaven' ; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmānā, but in 1.57.4^b he has : 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sā çévr̥dham ādhi dhā dyumnām asmé māhi kṣatram janāśū indra tāvyam,
rākṣā ca no maghónaḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣē dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

ādha tvām indra viddhy asmān mahó rāyē nr̥pate vājrabāhuḥ,
rākṣā ca no maghónaḥ pāhī sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prāti gr̥bhṇāti viçritā várīmabhiḥ,
indrah sómasya pitáye vr̥ṣāyate sanát sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanir mitráśya papratha indrah sómasya pītáye,
prāci vāçiva sunvaté mīmīta it.

Cf. indrah sómasya pītáye, under 1.16.3 ; and indra sómasya pītáye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemanniṣaḥ páriṇasaḥ sámudram ná samcárane saniṣyávaḥ,
pátim dáksasya vidáthasya nú sáho girīm ná vená ádhi roha téjasa.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nú rodasi áhinā budhnyēna stuvitá devī ápyebhir iṣtāiḥ,
samudráṁ ná samcárane saniṣyávo gharṁśvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagatī among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, ibid. ii. 205, 472 ; iii. 24.

[1.56.4^b, indrah siṣakty uṣásam ná sūryāḥ : 9.84.2^d, induḥ siṣakty uṣásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

vī yát tiró dharūṇam ácyutam rájó 'tiṣṭhipo divá átasu barhāṇā,
svārmīḷhe yān máda indra hársyāhan vr̥trám nír apām āubjo arṇavám.

1.85.9^d (Gotama Rāhūgaṇa ; to Maruts, but here Indra)

tváṣṭa yád vājraṁ súkṛtaṁ hiraṇyāyaṁ sahásrabhṛṣṭīm svápā ávartayat,
dhattá indro náry ápāṇsi kártavé 'han vr̥trám nír apām āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s.v. nárya, very properly corrects náry ápāṇsi to náryāpāṇsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svām ádma yuvámāno ajáras triṣv aviṣyānn atasēsu tiṣṭhati,
átyo ná pr̥sthám pruṣitáśya rocate divó ná sánu stanáyann acikradat.

9.86.9^a (Akr̥ṣṭāḥ, alias Maṣā R̥ṣigaṇāḥ ; to Pavamāna Soma)

divó ná sánu stanáyann acikradat dyāuḥ ca yáśya prthiví ca dhārmabhiḥ,
indrasya sakhyám pavate vivévidat sómaḥ punānāḥ kalāçesu sídati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

later, 876. to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, *Ved. Myth.* i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, *SBE.* xlv. 45, to 1.58.2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, *Ved. Stud.* i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajāto atasēṣu tiṣṭhate vīthā juhūbhīḥ sīnyā tuviṣvāṇīḥ,
tṛṣṭu yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūcādūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūcātāḥ puró bhāḡ carīṣv ārcir vāpuṣām id ékam,
yād āpravitā dādhatē ha gārbhaṁ sadyāḡ cij jātó bhāvasīd u dūtāḥ.

The unusual accent of the vocative rūcādūrme (Oldenberg, *RV. Noten*, p. 58) may perhaps be due to infection from rūcātāḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótāraṁ sapṭā juhvó yājīṣṭhaṁ yām vāghátó vṛṇáte adhvaréṣu,
agnīṁ viṇveṣāṁ aratīṁ vāsūnāṁ saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaśa Ailusa; to Apah, or Aponaptar)

yó anidhmó dídayad apsv antár yām viprāsa ílate adhvaréṣu,
āpāṁ napāṁ mādhumatīr apó dā yābhīr indro vāvīdhó vīryāya.

3.54.3^d (Prajāpati Vācāmītra, or Prajāpati Vācya; to Viṇve Devāḥ)

yuvór rāṁ rodasi satyām astu mahé sū naḥ suvitāya prā bhūtam,
idāṁ divó nāmo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *id* and *vr* (*id* = *iṣ-d*, from root *iṣ* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in *Johns Hopkins University Circulars*, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, *Ved. Stud.* ii. 113; Oldenberg, *RV. Noten*, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a, ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār makṣū dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vācīvānara)

ā sūrye nā raṇmāyo dhruvāso vācīvānaró dadhire 'gnā vāsūni.
yā párvateṣv ósadhīṣv apsú yā mānuṣeṣv āsi tāsya rájá.

1.91.4^b (Gotama Rāhūgana; to Soma)

yā te dhāmāni divi yā pṛthivyām yā párvateṣv ósadhīṣv apsú,
tebhīr no viṇvāḥ sumānā āheḷan [rájan soma prāti havyā grbhāya.]

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vācīvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi śthó yāt prthivyaṁ yāt párvateṣv óśadhīṣv apsv; iii. 22.2, ágne yāt te divi várcaḥ prthivyaṁ yād óśadhīṣv apsv ā yajatra; 10.51.3, āchāma tvā bahudhā jātavedaḥ praviṣtam agne apsv óśadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ párvateṣv váneṣv óśadhīṣv paçúṣv apsv antāḥ.'

[1.59.5^c, rája kṛṣṭínām asi mánuṣīṇām: 3.34.2^c, índra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiçvānara)

divāç cit te bṛható jātavedo váiçvānara prá ririce mahitvām,

rája kṛṣṭínām asi mánuṣīṇām, yudhā devébhyo várivaç cakartha. ~~cf.~~ 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajñānāḥ sómaṁ sáhase papātha prá te mātá mahimānam uvāca,

éndra paprāthorv antárikṣaṁ yudhā devébhyo várivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhéndro mahnā várivaç cakāra devébhyaḥ sátpatiç çarṣanipráḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçik pávakó vásur mánuṣeṣu váreṇyo hótādhāyi vikṣú,

dāmūnā gṛhāpatir dāma ān agnir bhuvad rayipátī rayīṇām.

1.72.1^c (Parāçara Çaktya; to Agni)

ní kāvya vedhāsaḥ çāçvatas kar [hāste dādhanō nāryā purūṇi, ~~cf.~~ 7.45.1^c

agnir bhuvad rayipátī rayīṇām satrá cakraṇó amṛtāni víçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devó yātu savitá surátno 'ntarikṣaprā váhamāno áçvāiḥ,

hāste dādhanō nāryā purūṇi niveçāyaṁ ca prasuvāṁ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvad rayipátī rayīṇām.

[1.61.5^a, asmā id u sáptim iva çravasyā: 9.96.16^c, abhí vájam sáptir iva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahē mahi nāmo bharadvham āngūṣyaṁ ṇavasānāya sūma,
yēnā naḥ pūrve pitāraḥ padajñā arcanto āngiraso gā āvandan.

9.97.39^c (Parācara Çakṭya; to Pavamāna Soma)

sā vardhitā vārdhanaḥ pūyāmānaḥ sōmo mīdhvān abhi no jyōtiṣāvrit,
yēnā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhi gā ādrim uṣṇān.

SV. 2.709 has iṣṇān for uṣṇān of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyōtiṣā uṣ is natural at any time, and does not really bear upon the expression abhi gā ādrim (m)uṣṇān. I still think that we must read muṣṇān, and that the change from ādrim muṣṇān to ādrim uṣṇān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇān and muṣṇān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇān (above) is really due to interchange between iṣṇān and muṣṇān, and not between iṣṇān and uṣṇān. In other words RV. 9.97.39 seems still to have read muṣṇān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

īndrasyāṅgirasān ceṣṭāu vidāt sarāmā tanayāya dhāsīm,
bṛhaspātir bhinād ādrin vidād gāḥ sām usriyābhir vāvaçanta nāraḥ.

10.68.11^d (Ayāsa Āṅgirasa; to Bṛhaspati)

abhi cyāvān nā kṣānebhīr aṇvam naksatrebhiḥ pitāro dyām apiñcan,
ratryān tāmo ādadhur jyōtir ihan bṛhaspātir bhinād ādrim vidād gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Sarāmā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanād evā tāva rāyo gābhastāu nā kṣiyante nōpa dasyanti dasma,
dyumān asi krātumān indra dhīraḥ cīkṣā çacīvas tāva naḥ çacībhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)

mā na indra piyatnāve mā çārdhate pārā dah,
cīkṣā çacīvaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvám ha tyád indra saptá yúdhyan púro vajrin purukútsāya dardah,
barhír ná yát sudāse vīthā vārg añhó rājan vārivaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evá vásva indraḥ satyāḥ samrād dhántā vṛtrām vārivaḥ pūrāve kaḥ,
pūruṣtuta krátvā naḥ ṣagdhī rāyó bhakṣīyá té 'vaso dāivyasya.]

cf. 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetireṣubhé: 5.54.11^b, vākṣassu rukmā maruto
ráthe ṣubhah.]

[1.64.6^d, utsām duhanti stanáyantam áksitam: 9.72.6^a, añcūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣum pávakām vanīnām vícarsaṇīm rudrásya sūnūm havásā gṛṇīmasi,
rajastúram tavásam mārutam gaṇám rjīṣīnām vīṣaṇām saṣcata ṣṛiyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhántam mārutam bhrájadṛṣṭīm rudrásya sūnūm havásā
vivāse,
divāḥ ṣárdhāya ṣucayo maṇíṣá girāyo nápa ugrá asprḍhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tastháu va utí maruto yám ávata: 1.166.8^b, pūrbhí rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prá nū sá mártah ṣavasā jánān áti tastháu va utí maruto yám ávata,]

cf. 1.64.13^b

árvadbhir vājam bharate dhánā nṛbhir apṛchyaṁ krátum á kṣeti pūsyati.

2.26.3^b (Gṛtsamada ; to Brahmanaspati)

sá íj jánena sá viṣá sá jánmanā sá putráir vājam bharate dhánā nṛbhiḥ,
devānām yāḥ pitāram ávivāsati ṣṛaddhāmanā havíṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Čairiṣi ; to Indra)

sá in nū rāyāḥ súbhrtasya cākanan mádam yó asya ráñhyaṁ ciketati,
tvāvṛdhomeghavan daṣvādhvaro maksú sá vājam bharate dhánā nṛbhiḥ.

Group 9. Hymns 65-73, ascribed to Parāçara Çaktya**1.68.9, 10^d** (Parāçara Çaktya ; to Agni)

tām vaç carāthā vayām vasatyāstām nā gāvo nākṣanta iddhām,
sindhur nā kṣōdaḥ prā nīcīr ānon nāvanta gāvāḥ svār dṛçike.

1.69.9, 10^d (The same)

uṣō nā jārō vibhāvōsrāḥ sāmjātarūpaç ciketad asmāi,
tmānā vāhanto dūro vy ṛṇvan nāvanta viçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in dvipadā virāj metre are not repeated in the other Samhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlvī ; RV. Noten, p. 67.

[1.68.9, 10^a, pitūr nā putrāḥ krātum juṣanta : 9.97.30^c, pitūr nā putrāḥ krātubhir
yatānāḥ.]

[1.69.7^a, nākiṣ ṭa etā vratā minanti : 10.10.5^c, nākir asya prā minanti vratāni.]

1.69.9, 10^d : see 1.66.9, 10^d.**1.70.5, 6^a** (Parāçara Çaktya ; to Agni)

sā hī kṣapāvān agnī rayinām dāçad yō asmā āraṇ sūktāiḥ,
etā cikitvo bhūmā nī pāhi devānām janma mātāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitravaruṇi ; to Agni)

mandrām hōtārām uçijo yāviṣṭham agnūḥ viçā ṛṭate adhvarēsu,
sā hī kṣapāvān ābhavad rayinām ātandro dūtō yajāthāya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated pāda is in unquestionable surroundings: 'The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.'—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

māthīd yād īm vibhrto mātariçvā grhē-grhe çyetō jēnyo bhūt,
ād īm rājñe nā sāhryase saccā sann ā dūtyāḥ bhṛgavāno vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

māthīd yād īm viṣṭō mātariçvā hōtārām viçvāpsuḥ viçvādevyam,
nī yām dadhūr manuṣyāsu vikṣū svār nā citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pādas vary: vibhrto in 1.71.4; viṣṭō in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito; Ludwig, vi. 92, viṣpito, or viṣṭo, and, finally, viṣṭhito); see Oldenberg, SBE. xlvī. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original: as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parācara Çāktya; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva içe,
rājānā mitrávárūṇā supānī goṣu priyām amṛtaṁ rákṣamāṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ,
here Savitar)

trīr ā divāḥ savitā soṣavīti rājānā mitrávárūṇā supānī,
āpaç cid asya ródasi cid urvī rátnaṁ bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parācara Çāktya; to Agni)

mā no agne sakhyā pītryāni prá marṣiṣṭhā abhī vidúḥ kavīḥ sán,
nábho ná rūpām jarimā mināti purā tāsya abhīçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitravaruṇi; to Indra)
rájeva hí jánibhiḥ kṣéṣy evāva dyúbhir abhī vidúḥ kavīḥ san,
piçá gíro maghavan góbhir áçvāis tvāyatāḥ çitthi rāyē asmān.

Ludwig, 266, to 1.71.10, translates the words abhī vidúḥ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parācara Çāktya; to Agni)

ní kávyā vedhásah çāçvatas kar háste dádhanō nárýā purūṇi,
agnír bhuvad rayipāti rayimām, satrá cakrāṇó amṛtāni viçvā. 1.60.4^d

7.45.1^c (Vasiṣṭha; to Savitar)
ā devó yātu savitā surátno 'ntariksaprā váhamāno áçvāih,
háste dádhanō nárýā purūṇi niveçāyañ ca prasuvāñ ca bhúma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhanō nárýā purūṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2.5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvad rayipāti rayinām.

1.72.3^c (Parāçara Çaktya; to Agni)

tisrō yād agne çarādas tvām te chucim ghṛtōna çucayaḥ saparyān,
nāmāni cid dadhire yajñīyāny aśdayanta tanvāḥ sūjātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya; to Agni)

padām devāsya nāmasā vyāntaḥ çravasyāvaḥ çrāva āpann āmr̥ktam,
nāmāni cid dadhire yajñīyāni bhadrāyaṁ te ruṇayanta sūmḍṛṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agniṁ padē paramē tasthivāṁsam: 2.35.14^a, asmīn padē, &c.]

1.72.5^c (Parāçara Çaktya; to Agni)

samjānānā ūpa śidann abhijñu pātnivanto namasyāṁ namasyan.
ririkvāṁsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rākṣamāṇāḥ.

4.24.3^b (Vāmadeva; to Indra)

tām in nāro vi hvayante samīko ririkvāṁsas tanvāḥ kṛṇvata trām,
mithō yāt tyagām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.]

¶ 4.24.3^d

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saisava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xvi. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, *MS.* 4.8.7; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hingehend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3^b; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya; to Agni)

ā yē viçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātūm,
mahná mahādbhīḥ prthivī vī tasthe mātā putráir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āiṣṛathi, or Viçvāmītra; to Indra)
 ní gavyatā mánasā sedur arkāiḥ kṛṇvānāso amṛtatvāya gātúm,
 idám cin nú sádanam bhūry eṣām yéna māsān āsiṣāsann ṛténa.

For 1.72.9 see Fischel, Ved. Stud. i. 217; Oldenberg, SBE. xlv. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devó ná yáḥ savitā satyámanmā krátvā nīpāti vṛjānāni víçvā,
 purupraçastó amatir ná satyā ātméva çévo didhiṣāyyo bhūt.

9.97.48^d (Kutsa Āṅgīrasa; to Pavamāna Soma)
 nú nas tvām rathiró deva soma pári srava camvòḥ pūyāmānaḥ,
 apsú svádiṣṭho mádhumān ṛtāvā devó ná yáḥ savitā satyámanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlv. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yáḥ, is shown by the first distich of 1.73.2 (nīpāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devó ná yáḥ pṛthivīm viçvādhāyā upakṣéti hitámitro ná rájā,
 puraḥsádaḥ çarmásado ná vīrá anavadyā pátijūṣṭeva nári.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācya; to Viçve Devāḥ,
 here Indra)

imám ca naḥ pṛthivīm viçvādhāyā úpa kṣeti hitámitro ná rájā,
 puraḥsádaḥ çarmasádo ná vīrá mahád devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyo mātān sūśūdo agne tē syāma māghavāno vayān ca,
chāyēva viçvān bhūvanān sisakṣy āpaprivān rōdasī antārikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcākṣā eṣā divo mādhyā āsta āpaprivān rōdasī antārikṣam,
sā viçvācīr abhi caṣṭe ghṛtācīr antarā pūrvam āparān ca ketūm.

The metre of 1.73.8^a is dubious (viraj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence māghavāno vayān ca see 1.136.7; 141.13; 7.78.5.

1.73.10^c (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭānī santu mānase hṛdē ca,
çakēma rāyāḥ sudhūro yāmanī tē 'dhi çrāvo devābhaktān dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tā juṣasva,
'ūc chocasva kṛṇuhi vāsyaso no mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣaya kṛṇuhi vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74-93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó rāṇe-rāṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vṛṣā sām idhe dasyuhāntamam,
dhanamjayām rāṇe-rāṇe.

1.74.7^c: 1.12.4^b, yād agno yāsi dūtyām.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmīr jānānām āgne mitró asi priyāḥ,
sākhā sākhibhya īdyāḥ.

9.66.1^c (Çatām Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe 'bhī viçvāni kāvya,
sākhā sākhibhya īdyāḥ.

9.23.1^c

1.76.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvé ní ca satsihā devāih,
véši hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vési hotrām utā potrām jánānām mandhatāsi draviṇodā ṛtāvā,
svāhā vayām kṛṇāvāmā havīṁsi ॥ devó devān yajatv agnir ārhan. ॥

2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xlii. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival véši in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathā dācemaṇāye kāsmāi devājūṣṭocyate bhāmīne gīh,
yó mártyeṣv amṛta ṛtāvā hótā yájiṣṭha ít kṛṇóti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mártyeṣv amṛta ṛtāvā devó devéṣv aratír nidhāyi,
hótā yájiṣṭho mahnā čucādhyāi havyāir agnir mānuṣa irayādhyāi.

[1.77.4^d, vājaprasūtā iṣāyanta mánma : 7.87.3^d, prācetaso yá iṣāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhí tvā gótamā girā jātavedo vícarṣaṇe,
॥ dyumnāir abhí prá ṇonumaḥ. ॥

refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva ; to Indra)

abhí tvā gótamā girānūsata prá dāvāne,
indra vājāya ghṛṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvíraṁ rayīm ā bhara jātavedo vícarṣaṇe,
॥ jahí rákṣāṁsi sukrato. ॥

6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

bráhma prajāvad ā bhara jātavedo vícarṣaṇe,
ágne yád dīdáyad divi.

8.43.2^b (Virūpa Aṅgīrasa ; to Agni)

āsmāi te pratihāryate jātavedo vícarṣaṇe,
ágne jánāmi suṣṭutīm.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE, xlii. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c. dyumnāir abhi prā ṇonumaḥ.

1.78.3^c (Gotama Rāhūgaṇa ; to Agni)

yād im ṛtāsya piyāsā piyāno nāyann ṛtāsya pathibhi rājiṣṭhāiḥ,
aryamā mitrō vāruṇaḥ pārijmā tvācam pñcanty uparasya yonāu.

8.27.17^c (Manu Vāivasvata : to Viṣve Devāḥ)
ṛtē sa vindate yudhāḥ sugēbhir yāty ādhvanāḥ,
aryamā mitrō vāruṇaḥ sārātayo yām trāyante sajōṣasaḥ.
10.93.4^b (Tānva Partha ; to Viṣve Devāḥ)

[tē ghā rājāno amṛtasya mandrā] aryamā mitrō vāruṇaḥ pārijmā,
cf. 1.122.11^b

kad rudrō nṛṇāṁ stutō marūtaḥ pūṣaṇo bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhūgaṇa ; to Agni)

agne vājasya gómata iṣānaḥ sahaso yaho,
asmé dñehi jātavedo māhi ṇrāvaḥ.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)
sā no rādhānsi ā bharéṣānaḥ sahaso yaho,
bhāgaḥ ca dātu vīryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, asmé dñehi ṇrāvo bñhāt, under 1.9.8.

1.79.5^b (Gotama Rāhūgaṇa ; to Agni)

sā idhāno vāsuḥ kavir agnir iḷényo girā,
revād asmābhyam purvanīka didihi.

10.118.3^b (Urukṣaya Āmahyava ; to Agni Rakṣohan)
sā āhuto vi rocate 'gnir iḷényo girā,
srucā prātīkam ajyate.

1.79.8^b (Gotama Rāhūgaṇa ; to Agni)

ā no agne rayīm bhara satrāsāham vāreṇyam,
viṇvāsu pñsū duṣṭāram.

3.34.8^a (Viṇvāmitra ; to Indra)
satrāsāham vāreṇyam sahodām sasavānsam svār apāḥ ca devīḥ,
sasāna yāḥ pṛthivīm dyām utémām, indram madanty ānu dhīraṇāsah.
cf. 3.32.8^c

Oldenberg, SBE. xlv. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, pñtanūṣāham rayim . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṇāḥo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa; to Agni)

ā no agne sucetūnā rayīm viçvāyupoṣasam,
mārdikām dhehi jivāse.

6.59.9^d (Bharadvāja; to Indra and Agni)

indrāgni yuvór āpi vāsu divyāni pāthivā,
ā na ihā prā yachataṁ rayīm viçvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa; to Agni)

sahasrākṣó vicarṣaṇir agni rākṣāṁsi sedhati,
hótā gr̥ṇīta ukthyah.

7.15.10^a (Vasiṣṭha Maitrāvaruṇi; to Agni)

agní rākṣāṁsi sedhati çukrāçocir āmartyah,
çúciḥ pāvakā ídyaḥ.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1e-16e, ārcann ānu svarājyā.

1.80.6^b (Gotama Rāhugaṇa; to Indra)

ādhi sánāu ní jighnate vājreṇa çatáparvanā,
mandānā indro āndhasaḥ sākhibhyo gātúm ichaty [ārcann ānu svarājyā.]

refrain, 1.80.1e-16e

8.6.6^b (Vatsa Kāṇva; to Indra)

ví cid vṛtrāsya dódhato vājreṇa çatáparvanā,
çíro bibheda vṛṣṇinā.

8.76.2^c (Kurusuti Kāṇva; to Indra)

ayám indro marútsakhā ví vṛtrāsyaḥbhīnac chíraḥ,
vājreṇa çatáparvanā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa; to Indra)

prā va indrāya bṛhaté marúto brāhmārcata,
vṛtrām hanati vṛtrahā çatákratur vājreṇa çatáparvanā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra vīryām: 8.55(Val. 7).1^c, bhūríd indrasya vīryām.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsraṁ sākāṁ arcata pāri ṣṭobhata viṇṇatīḥ,

ṣatāinam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyām.]

cf. refrain, 1.80.1^e—16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pāri sanīṣvaṇat,

pūṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahāt tād asya pāuṣyam: 8.63.3^c, stuṣé tād, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vṛtrasya tāviṣīm nīr ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṣyam, vṛtrām jaghanvāṁ asṛjad [ārcann ānu svarājyām.]

cf. c: cf. 1.80.10^c; e: refrain, 1.80.1^e—16^e

4.18.7^d (Samvāda Indrādītvāmadevānām)

kim u ṣvid asmai nivido bhanantēdrasyāvadyām didhiṣanta āpaḥ,

māmāitān putrō mahatā vadhōna vṛtrām jaghanvāṁ asṛjad ví síndhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvīr uśasāḥ ṣarīdaḥ ca gūrtā vṛtrām jaghanvāṁ asṛjad ví síndhūn,

pāriṣṭhitā atṛṇad badbadhānāḥ sirī indraḥ srāvitave pṛthivyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fliessen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely síndhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivam rājāḥ: 6.61.11^{ab}, āpaprūṣi pāṛthivāny urú rájo antárikṣam.]

1.81.5^{cd} (Gotama Rāhugaṇa; to Indra)

[ā paprāu pāṛthivam rájo, badbadhé rocanī divi,

cf. 1.81.5^a

ná tvāvāṁ indra kác caná ná jātó ná janīṣyaté [ti víḡvam vavakṣitha.]

cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

ná tvāvāṁ anyó divyó ná pāṛthivo ná jātó na janīṣyate,

aḡvāyānto maghavann indra vājino gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{cd} is closely parallel also to 1.102.8^{cd}, ātīdām víḡvam bhūvanam vavakṣithāṣatrūr indra jānuṣā sanād asi, which again makes āti víḡvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viṇvaṃ vavakṣitha: 1.102.8^c, ātidāṃ viṇvaṃ bhūvanaṃ vavakṣitha.]

[1.81.8^e, āthā no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhugaṇa; to Indra)

etē ta indra jantāvo viṇvaṃ puṣyanti vāryam,

antār hī khyō jānānām aryō vēdo ādāḥṣāṃ tēsāṃ no vēda ā bhara.

5.6.6^b (Vasuṣruta Ātreya; to Agni)

prō tyē agnāyo 'gnīṣu viṇvaṃ puṣyanti vāryam,

tē hinvire tā invire tā iṣanyanty ānuṣāg iṣaṃ stotṛbhya ā bhara.]

⁶⁵ 9.20.4^c; also refrain, 5.6.1^e—10^e

10.133.2^d (Sudās Pāijavana; to Indra)

tvāṃ sīndhūn āvāsṛjo 'dharāco āhann āhim,

aṣatrūr indra jajñiṣe viṇvaṃ puṣyasi vāryam [tām tvā pāri ṣvajāmahe
nābhantām anyakēṣāṃ jyākā ādhi dhānvasu.]

⁶⁵ efg: refrain in 10.133.1 ff.

8.45.15^c (Triṇoka Kāṇva; to Indra)

yās te revāṃ ādācuriḥ pramamārṣa maghāttaye,

tāsya na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viṇvaṃ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōsyā vāryāṇi, 1.113.15; pōsyam rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xvi. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōsayanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhugaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^e see under 8.21.13^b.

1.82.1^e—5^e, yōjā nv indra te hārī.

1.82.2¹ (Gotama Rāhugaṇa; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānava viprā nāviṣṭhayā matī [yōjā nv indra te hāri.]

cf. refrain, 1.82.1^e–5^e

8.25.24^b (Viçvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)

smādabhiṣṭu kāvāntā viprā nāviṣṭhayā matī,

mahō vājīnāv ārvantā sūcāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ tṛptāḥ cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadānantaraṁ svayattadiptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāviṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa; to Indra)

susamīdṛṣaṁ tvā vayāṁ māghavan vandiṣimāhi,

prā nūnāṁ pūrṇāvandhura stutō yāhi vaçāṁ ānu [yōjā nv indra te hāri.]

cf. refrain, 1.82.1^e–5^e

10.158.5^a (Cakṣus Sāurya; to Sūrya)

susamīdṛṣaṁ tvā vayāṁ [prāti paçyema sūrya,]

cf. 10.37.7^d

vi paçyema nṛcākṣasaḥ.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyóg jīvāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamō goṣu gachati: 2.25.4^b, sā sātvaabhiḥ prathamō, &c.]

[1.84.2^c, ṛṣiṇāṁ ca stutīr ūpa: 8.17.4^b, asmākaṁ suṣṭutīr ūpa.]

SV. 2.380 reads ṛṣiṇāṁ suṣṭutīr ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vṛtrahan rātham yuktā te brāhmaṇā hāri,

arvācīnaṁ sū te māno grāvā kṛṇotu vagnūnā.

3.37.2^a (Viçvāmītra; to Indra)

arvācīnaṁ sū te māna utā cākṣuḥ çatakrato,

indra kṛṇvāntu vāghātaḥ.

1.84.4^a (Gotama Rāhugaṇa; to Indra)

imām indra sutāṁ piba jyēṣṭham āmartyaṁ mādā,

çukrāsya tvābhy ākṣaran dhārā ṛtāsya sādane.

8.6.36^c (Vatsa Kaṇva; to Indra)

ā no yahi parāvāto hāribhyaṁ haryatābhyām,
imām indra sutām piba.

Note the pādas, 8.17.1^b, indra sōmaṁ pibā imām; 8.32.19^c, indra piba sutānām; and, 10.24.1^a, indra sōmaṁ imām piba.

1.84.7^b (Gotama Rāhūgaṇa; to Indra)

yā ēka id vidāyate vāsu mārtaṃyā dāçūše,

īçāno āpratīskuta indro aṅgā.

§ 1.7.8^c

9.98.4^b (Ambarīṣa Varsāgira, and Rjīçvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva çāçvate vāsu mārtaṃyā dāçūše,
indo sahasrīṇaṁ rayīm çatātmanāṁ vivāsasi.

See under 1.7.8^c.—Cf. āgne mārtaṃyā dāçūše, 1.45.8; and, devō mārtaṃyā dāçūše, 8.1.22.

1.84.7^c, īçāno āpratīskuta indro aṅgā: 1.7.8^c, īçāno āpratīskutaḥ.

1.84.9^b (Gotama Rāhūgaṇa; to Indra)

yāç cid dhī tvā bahūbhya ā sutāvāṁ āvivāsati,

ugrām tāt patyate çāva indro aṅgā.

8.97.4^d (Rebha Kāçyapa; to Indra)

yāç çakrāsi parāvāti yād arvāvāti vṛtrahan,

§ 8.13.15^{ab}

ātas tvā grbhīr dyugād indra keçibhiḥ sutāvāṁ ā vivāsati.

See under 1.7.8^c.

1.84.10^e–12^e, vāsvir ānu svarājyām.

1.84.11^b (Gotama Rāhūgaṇa; to Indra)

tā asya prçanāyúvaḥ sōmaṁ çṛṇanti pṛçnayaḥ,

priyā indrasya dhenāvo vājraṁ hinvanti sāyakaṁ vāsvir ānu svarājyām.

§ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmaṁ çṛṇanti pṛçnayaḥ,

jānman devānāṁ viças triṣv ā rocané divāḥ.

§ 1.105.5^b

Sāyana, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadrçadohanāḥ, i. e. 'flowing like a well'. In the light of the açvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyah svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (l. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyana at 1.84.11 renders prçanāyúvaḥ by sparçanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under prçanā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἀπ. λεγ. prçanāyúvaḥ (Padap. prçana-yúvaḥ). Note the pun: prçanāyúvaḥ:

pr̥ṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv ā rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (gōbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānām viśas (thus! not viśas) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr nāva: 9.61.1^c, avāhan navatīr nāva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)

ichānñ āvasya yāc chiraḥ pārvateṣv āpaçritam,
tād vidac charyanāvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathavīti Dārbhya)
eṣa kseti rāthavītir maghāvā gomatīr ānu,
pārvateṣv āpaçritaḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, nā tvād anyo maghavann asti marditā: 8.66.13^c, nahī tvād anyāḥ
puruḥita kaç canā maghavann āsti marditā.]

One pada padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā ukṣitāso mahimānam āçata: 8.59(Vāl. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatīr ayugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)

çūrā ivēd yuyudhayo nā jāgmayaḥ çravasyāvo nā pṛtanāsu yetire,
bhāyante viçvā bhūvanā marūdbhyo rājāna iva tveṣāsamdr̥ço nārāḥ.

1.166.4^c (Agastya Maitrāvaruṇi; to Maruts)
ā yé rājānsi tāviṣibhir avyata prā va évāsaḥ svāyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv ṛṣṭiṣu.

1.85.9^d, āhan vṛtrāñ nīr apām āubjad arṇavām: 1.56.5^d, āhan vṛtrāñ nīr apām
āubjo arṇavām.

[1.86.3^c, sā gāntā gomatī vrajé: 7.32.10^d, gūmat sā gomatī vrajé; 8.46.9^d;
51(Vāl. 3).5^d, gamēma gomatī vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)

asyā virāsyā barhīṣi sutāḥ sómo diviṣṭiṣu,
ukthām mādaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva ; to Indra)
 pībéd indra marútsakhā sutám sómaṁ diviṣṭiṣu,
 [vājraṁ ciṣāna ójasā.]

8.76.9^c

4.49.1^c (Pratiprabha Ātreya ; to Viṣve Devāḥ)
 idám vām āsyè havīḥ priyám indrābṛhaspatī,
 ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa ; to Maruts)
 asyá çroṣantv ā bhūvo viçvā yáç carṣaṇír abhí,
 sūram cit sasrúṣīr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
 āçūm dūtám vivásvato viçvā yáç carṣaṇír abhí,
 ā jabhruḥ ketúm āyávo bhṛgavāṇaṁ viçé-viçe.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 āgne sáhantam ā bhara dyumnásya prāsāhā rayīm,
 viçvā yáç carṣaṇír abhy āsā vājeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa ; to Maruts)
 sá hí svasít pṛsadaçvo yúvā gaṇò 'yá iṣānás táviṣībhīr āvṛtaḥ,
 āsi satyá ṛṇayāvānedyo 'syá dhiyāḥ prāvitāthā vṛṣā gaṇāḥ.

2.23.11^c (Grtsamada ; to Brahmanaspati)
 anānudó vṛṣabhó jágmir āhavám níṣṭaptā çátruṁ pṛtanāsu sāsahīḥ,
 āsi satyá ṛṇayā brahmanas pata ugrásya cid damitā vīluharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, viçve no devā ávasā gamann ihá : 10.35.13^c, viçve no devā ávasā gamantu.]

Cf. 1.107.2^a, úpa no devā ávasā gamantu.

1.91.3 (Gotama Rāhūgaṇa ; to Soma) =

9.88.8 (Uçanas Kāṇva ; to Pavamāna Soma)
 rájño nú te váruṇasya vratāni bṛhád gabhīrám táva soma dhāma,
 çúciṣ tvám asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b : 1.59.3^c, yá párvateṣv ósadhīṣv apsú.

[1.91.4^d, rájan soma práti havýā grbhāya : 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspátīḥ : 9.12.7^a, nityástotro vānaspátīḥ.]

1.91.8^a (Gotama Rāhūgaṇa ; to Soma)

tvām naḥ soma viçvāto rākṣā rājann aghāyataḥ,
nā riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others ; to Soma)

tvām naḥ soma viçvāto gopā ādabhyo bhava.

sēdha rājann āpa sridho vi vo māde [mā no duḥçānsa içatā vivakṣase.]

65° 1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary : see under 1.23.9^c.

[1.91.9^c, tābhīr no 'vitā bhava : 7.96.5^c, tébhīr no 'vitā bhava.] Cf. 1.81.8^e, āthā no, &c.

1.91.10^{ab} : 10.150.2^a, imām yajñām idām vāco jujuṣāṇā upāgahi ; 1.26.10^b, imām yajñām idām vācaḥ.

[1.91.11^c, sumṛīkó na ā viça : 1.139.6^c, sumṛīkó na ā gahi.]

1.91.12^b : 1.18.2^b, vasuvit puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhūgaṇa ; to Soma)

sóma rārandhi no hṛdī gāvo ná yāvaseṣv ā,
mārya iva svā okyē.

8.92.12^b (Çrutakakṣa Āṅgīrasa ; or Sukakṣa Āṅgīrasa ; to Indra)

vayām u tvā çatakrato gāvo ná yāvaseṣv ā, ukthēsu raṇayāmasi.

Cf. the pāda, riṇan gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated : 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt !' Cf. Max Müller, SBE. xxxii. 87, 111 ; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhūgaṇa ; to Soma) =

9.31.4 (Gotama Rāhūgaṇa ; to Soma Pavamāna)

ā pyāyasva sām etu te viçvātaḥ soma vṛṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhūgaṇa Gotama) ; cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303 ; ii. 225, 227.

1.91.17 (Gotama Rāhūgaṇa ; to Soma)

ā pyāyasva madintama sóma viçvebhīr añçúbhīḥ,

bhāvā naḥ suçrāvastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha ; to Pavamāna Soma),

prā pyāyasva prā syandasva sóma viçvebhīr añçúbhīḥ,

devébhya uttamāni havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303 ; ii. 225.

[1.92.23^d, ubhāyebhyaḥ prā cikitsā gāviṣṭāu: 6.47.20^c, bḥaspate prā, &c.]

1.92.3^c, iṣaṁ vāhanthi sukṛte sudānave: 1.47.8^c, iṣaṁ prīcāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhūgaṇa; to Uṣas)

ādhi pēcānsi vapate nṛtūr ivāporṇute vākṣa usrēva bārjaham,
jyótir víçvasmāi bhūvanāya kṛṇvatī gāvo na vrajām vy ūṣā āvar tāmaḥ.

4.14.2^b (Vāmadeva Gāutama; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyótir víçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āpra dyāvāpṛthivī antārikṣam, ví sūryo raçmibhiç cēkitānaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38; Pischel, Ved. Stud. ii. 120; Geldner, ibid., p. 286; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhūgaṇa; to Uṣas)

ātāriṣma tāmasas pārām asyōṣā uchānti vayūnā kṛnoti,
çriyé chāndo ná smayate vibhātī suprátkā sāumanasāyājigaḥ.

1.183.6^a (Agastya; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vām stōmo açvināv adhāyi,

1.183.6^b

éhā yātaṁ pathibhir devayānāir vidyāmeṣām vṛjānaṁ jīrādānum.

1.183.6^{cd}

7.73.1^a (Vasiṣṭha; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stōmaṁ devayānto dādhanāḥ,
purudānsā purutāmā purājāmartyā havate açvinā gīḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66; Pischel, Ved. Stud. i. 299; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhūgaṇa; to Uṣas)

bhāsvatī netrí sūnṛtānām divā stave duhitā gótamebbih,
prajāvato nṛvato açvabudhyān ūṣo góagrān ūpa māsi vājān.

1.113.4^a (Kutsa; to Uṣas)

bhāsvatī netrí sūnṛtānām acetī citrā ví dúro na āvaḥ,

prārpyā jágad vy ū no rāyó akhyad ūṣā ajīgar bhūvanāni víçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhnyān; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annam me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhūgaṇa; to Uṣas)

vyūrṇvatī divō ántān abodhy āpa svāsāraṁ sanutār yuyoti,
praminatī manuṣyā yugāni yōṣā jārāsyā cákṣasā ví bhāti.
paçún ná citrā subhágā prathānā sīndhur ná kṣóda urviyā vy açvāit,
áminatī dāivyāni vratāni sūryasya ceti raçmibhir diçānā.

1.124.2^{ab} (Kakṣivat Dāirghatamasa ; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,

[iyūṣiṇām upamā ṣaṣvatīnām āyatīnām prathamōṣā vy ādyānt.]

67 I.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between āminatī and praminatī, and iyūṣiṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between āminatī and āyatīnām ; and praminatī and iyūṣiṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bāl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aṣvāt for ādyānt (cf. aṣvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between iyūṣiṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhantī pōṣyā vāryāni citrām ketūm kṛṇute cēkitānā,
iyūṣiṇām upamā ṣaṣvatīnām vibhātīnām prathamōṣā vy āṣvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses āminatī . . . praminatī and iyūṣiṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : āminatī : āyatīnām = praminatī : iyūṣiṇām. That is to say : The dawns preserve the laws of the gods (āminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (iyūṣiṇām). Or by the diagram :

āminatī	praminatī
	
	
	
	
iyūṣiṇām	āyatīnām

1.92.13^{b+c} (Gotama Rāhūgana ; to Uṣas)

uṣas tūc citrām ā bharāsmābhyam vājinīvati,

yēna tokām ca tānayaṁ ca dhāmahe.

4.55.9^o (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)

uṣo maghony ā vaha sūnṛte vāryā purū,

asmābhyam vājinīvati.

9.74.5^d (Kakṣivat Dāirghatamasa ; to Pavamāna Soma)

ārāvīd aṅgūḥ śācamāna ūrminā devāvyūm mānuṣe pinvati tvācam,

dādhati gārbham āditer upāstha ā yēna tokām ca tānayaṁ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the Rīg-Veda ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhas, drāviṇam, or the like, must be understood with it. Similarly ṣṛtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13°. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16° (Gotama Rāhūgaṇa; to Aṇvins)

āṇvīnā vartir asmād ā gómāḍ dasrā hīraṇyavat,
arvāg rātham sāmanasā nī yachatam.

7.74.2° (Vasiṣṭha; to Aṇvins)

yuvām citrām dadathur bhōjanam narā cōdethām sūnītāvate,
arvāg rātham sāmanasā nī yachatam pibatam somyām mādhu.]

cf. 6.60.15^d

8.35.22^a (Ṣyāvāṇva Ātreya; to Aṇvins)

arvāg rātham nī yachatam pibatam somyām mādhu,] cf. 6.60.15^d
ā yātam aṇvīnā gatam avasyūr vām ahām huve dhattām rātnāni dāṇiṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17° (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā glōkam ā divō jyōtir jānāya cakrāthuh,
ā na ūrjam vahatam aṇvīnā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam aṇvīnā yuvām mādhumatyā nah kāṇyā mimik-
ṣatam,
prāyus tāriṣṭam nī rāpānsi mrkṣatam sēdhataṁ dvēṣo bhāvataṁ sacā-
bhūvā.] cf. 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṇvins)

éhá devā mayobhūvā dasrā hīraṇyavartanī,
uṣarbūdho vahantu sōmapitaye.]

cf. 1.92.18°

5.75.2° (Avasyu Ātreya; to Aṇvins)

atyāyātam aṇvīnā tirō viṇvā ahām sánā,
dásrā hīraṇyavartanī sūṣumnā sīndhuvāhasā mādhuvi máma ṣrutam
hávam.] cf. refrain, 5.75.1^{a-9}

8.5.11^b (Brahmātithi Kāṇva; to Aṇvins)

vāvṛdhanā ṣubhas patī dásrā hīraṇyavartanī,
pibatam somyām mādhu.]

cf. 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāṇva; to Aṇvins)

á no viçvābhīṛ ūtibhīṛ, áçvinā gāchataṁ yuvām,

§ a: 7.24.4^a; b: 5.75.3^b

dāsrā hiraṇyavartanī pibataṁ somyām mādhu,

§ 6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others; to Aṇvins)

á nūnām yātam aṇvināçvebhīḥ prūṣitāpsubhīḥ,

§ a: 8.8.2^a; b: 8.13.11^b

dāsrā hiraṇyavartanī çubhas patī pātām sómam ṛtāvṛdhā,

§ 1.47.3^b

Cf. *rūdrā hiraṇyavartanī* 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of *çubhas patī*, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, *uṣarbudho vahantu sómapiṭaye*: 8.1.24^d, *vahantu sómapiṭaye*.]

1.93.2^d (Gotama Rāhugana; to Agni and Soma)

ágniṣomā yó adyā vām idām vācaḥ saparyāti,

tāsmāi dhattam suvīryam gāvām pōṣam svāçvyam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

á na indo çatagvīnam gāvām pōṣam svāçvyam,

vāhā bhagattim ūtiye.

1.93.3^d (Gotama Rāhugana; to Agni and Soma)

ágniṣomā ya áhutim yó vām dāçād dhaviṣkr̥tim,

sā prajāyā suvīryam viçvam áyur vy āçnavat.

8.31.8^b (Manu Vaivasvata; Daṁpatyor açiṣaḥ)

putriṇā tū kumārīṇā viçvam áyur vy āçnutah,

ubhā hiraṇyapeçasā.

10.85.42^b (Sūryā Sāvitrī; to Sūryā)

ihāivā stanī mā vi yāuṣtām viçvam áyur vy āçnutam,

kr̥ṣṇāntāu putráir nāptṛbhīṛ mōdamānau své gr̥hé.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts; see my Vedic Concordance under *viçvam áyur*, &c.

[1.93.4^a, *ágniṣomā cēti tād vīryam vām*: 3.12.9^c, *tād vām cēti prā vīryam*.]

1.93.6^d (Gotama Rāhugana; to Agni and Soma)

ānyām divo mātariçvā jabhāṛimathnād anyām pári çyenó ádreḥ,

ágniṣomā brāhmaṇā vāvṛdhānórūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛçaçiprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhugaṇa ; to Agni and Soma)

yó agnīśomā haviṣā saparyād devadrīcā mānasā yó ghr̥tēna,
tāsyā vratām rakṣatām pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvām adhvarāya no viçé jánāya máhi çárma yachatam,
dīrghāprayajyum āti yó vanuṣyāti vayām jayema pītanāsu dūḍhyāḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āṅgirasa

1.94.1^d–14^d, āgne sakhyé mā riṣāmā vayām tāva.

1.94.3^b (Kutsa Āṅgirasa ; to Agni)

çakéma tvā samīdhaṁ sādhyā dhiyas tvé devā havir adanty āhutam,
tvām adityān ā vaha tán hy ūcmāsy [agne sakhyé mā riṣāmā vayām tāva.]

☞ refrain, 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Çaunaka, formerly Āṅgirasa Çaunahotra ; to Agni)

tvām agna adityāsa āsyām tvām jihvām çucayas cakrire kave,
tvām rātīśāco adhvarēsu saçcīre tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve am̐tāso adrūha āsā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çarman syāma tāva saprāthastame : 5.65.5^b, syāma saprāthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró varuṇo
māmahantām āditiḥ sindhuḥ prthivī utā dyāuḥ.

[1.95.5^b, jihmānām ūrdhvāḥ svāyaçā upāsthe : 2.35.9^b, jihmānām ūrdhvó
vidyūtām vāsanaḥ.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveśāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁpr̥cēnāḥ sādane góbhir adbhiḥ,
kavir budhnāṁ pāri marm̐jyate dhīḥ sá devātātā sām̐tir babhūva.

9.71.8 (Ṛṣabha Vāiṣvām̐tra ; to Pavamāna Soma)

tveśāṁ rūpāṁ kṛṇute vār̐ṇo asya sá yātr̥cayāt sām̐tā sódhati sridhāḥ,
apsā yāti svadhāyā dāivyaṁ jānaṁ sām̐ suṣṭutī nāsate sām̐ góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^a 'sage prayer' (kavir . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . góagrayā, pendant to kavir . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samidhā vṛdhānó revāt pāvaka ṣṛāvase vi bhāhi,
tān no mitró vār̐ṇo mām̐hantām̐ áditiḥ síndhuḥ pṛthivī utá dyāuḥ.

The second hemistich is refrain in i. 94.16^a ff.

1.96.1^d-7^d, devā agnīḥ dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vásūnām̐ yajū́sya ketúr manmasádhanó vēḥ,
amṛtatvaṁ rākṣamāpāsa enaṁ [devā agnīḥ dhārayan draviṇodām.]

☞ refrain, 1.96.1^d-7^d

10.139.3^a (Viṣvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnām̐ viṣvā rūpābhī caṣṭe ṣácibhiḥ,
[devā iva savitā satyádharmaṁ dro ná tasthāu samarē dhānānām.]

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā draviṇasas turāsyā : 1.15.7^a, draviṇodā draviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c-8^c, āpa naḥ ṣóṣucad aghām.

[1.97.3^b, prāsmākāsaḥ ca sūrāyah : 5.10.6^c, asmākāsaḥ ca sūrāyah.]

1.97.6^b : 1.1.4^b, viṣvātāḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vāiṣvānara)

pr̥ṣtō divī pr̥ṣtō agnīḥ pr̥thivyām pr̥ṣtō viçvā oṣadhīr ā viveça,
vāiṣvānarāḥ sāhasā pr̥ṣtō agnīḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha ; to Vāiṣvānara)

pr̥ṣtō divī dhāyī agnīḥ pr̥thivyām 1 nētā sindhūnām vṛṣabhā stīyānām,
§ 6.44.21^b

sá mānuṣīr abhī viço ví bhāti vāiṣvānaró vāvṛdhāno váreṇa.

10.87.1^d (Pāyū Bhāradvāja ; to Agni Rakṣohan)

rakṣohānam vājīnam ā jigharmi mitrām prāthiṣṭham ūpa yāmi çarma,
çīçāno agnīḥ krātubhiḥ sāmiddhaḥ sá no divā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā sindhūnām vṛṣabhā stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, divī spr̥ṣtō yajatāḥ sūryatvak.

[1.99.1^c, sá naḥ parṣad āti durgāni viçvā : 1.89.2^b ; 10.56.7^d, svastibhir āti, &c.]

1.100.1^d–15^d, marútvān no bhavatu indra utī.

1.100.11^c (Rjāçva, or others ; to Indra)

sá jāmibhir yāt samājati mīlhé 'jāmibhir va puruhūtā évaiḥ,
apām tokāsyā tánayasyā jeṣé 1 marútvān no bhavatu indra utī.

§ refrain, 1.100.1^d–15^d

6.44.18^c (Çamīyū Bārhaspatya ; to Indra)

asū smā no maghavann indra pr̥tsv 1 asmábhyam máhi váriṣaḥ sugām
kaḥ,
§ 1.102.4^c

apām tokāsyā tánayasyā jeṣá indra sūrīn kṛṇuhī smā no ardhām.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjāçva Vārsāgīra, and others ; to Indra)

sá vajrabhīd dasyuhā bhīmā ugrāḥ sahásracetāḥ çatánītha f̥bhvā,
camriṣó ná çávasā pāñcajanyo 1 marútvān no bhavatu indra utī.

§ refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhryaça ; to Agni)

dīrghātantur br̥háuksāyām agnīḥ sahásrastarīḥ çatánītha f̥bhvā,
dyumán dyumátsu n̥fbhir m̥fjyamānaḥ sumitrēṣu dīdayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastarīḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of br̥háuksā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, āpāç canā çávaso ántam āpūḥ : 1.167.9^b, aráttāc cie çávaso, &c.]

1.100.19 (Ījraēva; to Indra) =

1.102.11 (Kutsa; to Indra)

viçvāhéndro adhivaktā no astv āparihvṛtāḥ sanuyāma vājam,

ṭān no mitrō vāruṇo māmahantām āditiḥ sīndhur pṛthivī utā dyāuh.

☞ refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vāyam indreṇa sanuyāma vājam.

1.101.1^d-7^d, marūtvanāṁ sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā havīç cakrmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa; to Indra)

vayām jayema tvayā yujā vṛtam asmākam āṇçam úd avā bhāre-bhare,

asmābhyam indra vārivaḥ sugām kṛdhi prā çātrūṇām maghavan vṣṣyā ruja.

6.44.18^b (Çañyu Bārhaspatya; to Indra)

āsū smā no maghavan indra pṛtsv āsmābhyam māhi vārivaḥ sugām
kaḥ,

ṭapām tokāsyā tānayasya jeṣā indra sūrīn kṛnuhī smā no ardham.

☞ 1.100.11^c

[1.102.8^c. atidān viçvan bhūvanān vavakṣitha: 1.81.5^e, āti viçvan vavakṣitha.]

1.102.8^d (Kutsa; to Indra)

triviṣṭidhātū pratimānam ojasas tisrō bhūmīr nṛpate trīṇi rocanā,

ṭatidān viçvan bhūvanān vavakṣith āçatrūr indra janūṣā sanād asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva; to Indra)

abhrātrvyō anā tvām ānāpir indra janūṣā sanād asi,

yuddhēd āpitvām ichase.

RV.10.133.2^c (Sudās Pāijavana; to Indra)

tvām sīndhūr āvasṛjo 'dharāco āhann āhim,

āçatrūr indra jajñiṣe viçvan puṣyasi vāryam, tām tvā pāri ṣvajāmahe

ṭābhantām anyakēṣām jyākā ādhi dhānvasu.

☞ d: 1.89.9^b; fg: refrain, 10.133.1^{fg}

Grassmann renders 8.21.13: 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra. und Verwandtschaft auch; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den gefährten'; cf. his commentary. vol. v, p. 147. The paradox in the repeated pādas is only apparent: ānāpī, as well as āçatrūh, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^{cd}; for the repeated pāda cf. also 8.15.10^b, māñhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvā nīr apāḥ sasarja,
āhann āhim ābhinad rāuhinaṁ vy āhan vyānsaṁ maghāvā çatibhiḥ.

2.15.2^c (Gr̥tsamada ; to Indra)

avañçé dyām astabhāyad brhāntam ā ródasī apr̥nad antárikṣam,
sá dhārayat pṛthivīm papráthac ca sómasya tū máda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7^d : 1.52.15^b, víçve devāso amadann ānu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niṣáde akāri tám ā ní śīda svānó nārvā,
vimúcyā váyo 'vasāyāçvān doṣā vāstor váhiyasah prapitvé.

7.24.1^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yóniṣ ṭa indra sádane akāri tám ā nībhīḥ puruhūta prā yāhi,
āso yáthā no 'vitā vṛdhé ca dádo vāsūni mamádaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS.* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten*, p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhīr indra mā párá dā mā naḥ priyā bhójanāni prā moṣīḥ,
añḍā mā no maghavañ chakra nīr bhen mā naḥ pátrā bhet sahājānuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párá dā mā te bhūma prāsītāu hīlītāsyā,
ā no bhaja barhīṣi jivaçaṁsé yūyām pāta svastibhiḥ sādā naḥ.]

§§ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no rīriṣo mā párá dāḥ.

[1.104.9^c, uruvyācā jaṭhāra ā vṛsasva ; 10.96.13^d, satrá vṛsañ jaṭhāra, &c.]1.105.1^e-18^e, vittām me asyā rodasī.

15 [H.O.S. 20]

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣv ā rocané divāḥ,

kād va ṛtām kād āntān kvā prātnā va āhutiṛ vittaṁ me asyā rodasi.

☞ refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmanī ṛṇanti pṛṇayaḥ,

☞ 1.84.11^b

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

mūso ná çignā vy ādanti mādhyā stotāraṁ te çatakrato vittaṁ me asyā rodasi.

☞ refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

ni bādgate āmatīr nagnātā jāsur vēr ná veviyato matiḥ.

10.33.3^{ab} (The same)

mūso ná çignā vy ādanti mādhyā stotāraṁ te çatakrato,

sakṛt sū no maghavann indra mṛṇayādā pītēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kurugravana has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravas, dislikes Kavaṣa and casts him into a well. Thore Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kurugravana is dead; he is 'out of a job', and therefore appeals to Upamaçravas, the son and successor of Kurugravana, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmans in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Gupādhya et la Brhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifox could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse çignafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, Bezz. Beitr. xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçcām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, Altindisches Leben, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyāṁ devéṣv asty āpyam,

sā naḥ sattó manuṣvād ā devān yakṣi vidúṣṭaro ṽvittāṁ me asya rodasī.

refrain, 1.105.1^e—18^e

8.10.3^d (Pragātha Kāṇva; to Aṇvins)

tyā nv aṇvinā huve sudānsasā gr̥bhé kṛtā,

yāyor āsti prā naḥ sakhyāṁ devéṣv ādhy āpyam.

Cf. the pāda 8.27.10^b, dévāso āsty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād ā devān āchā vidúṣṭarah,

agnír havyā suṣūdati devó devéṣu médhīro ṽvittāṁ me asyā rodasī.

refrain, 1.105.1^e—18^e

1.142.11^{cd} (Dirghatamas Āucathya; to Agni)

avasṛjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devēbhyaḥ sṛja,
 agnir havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityō divī pravācyam kṛtāḥ,

nā sū devā atikṛāme tūḥ martāso nā paṇyatha vīttāḥ me asyā rodasi,

cf. refrain, 1.105.1^c–18^c

2.22.4^c (Gṛtsamada; to Indra)

tāva tyan nāryam nṛtō pa indra prathamam pūrvyam divī pravācyam
 kṛtām,

yād devāsya çāvasā prāriṇā āsuiḥ riṇānn apāḥ,

bhūvad viçvam abhy ādevam ojasā vidād ūrjam çatākatur vidād iṣam.

For the metre of 2.22.4 see Oldenberg, *ProL* 115; RV. *Noten*, p. 206; Arnold, *VM*. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divī pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, *Über Kritik*, pp. 22, 36, 37, 50.

Geldner, *Ved. Stud.* iii. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, *Ueber die neuesten Arbeiten*, p. 117, translates, without bias: 'jener pfad des Āditya am himmel ist zu etwas berühmend gemacht; ihr götter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pūṇa ukṣāno . . . devatrā nā pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rātham nā durgād vasavaḥ sudānavo viçvasmān no āṇhaso niṣ
 pipartana.

1.106.2^a (Kutsa; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye bhūtā devā vṛtratūryeṣu çambbhūvaḥ,

rātham nā durgād vasavaḥ sudānavo viçvasmān no āṇhaso niṣ pipartana.

cf. refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānāka; to Viṣve Devāḥ)

tā ādityā ā gatā sarvātātaye vṛdhē no yajñām avatā sajoṣasaḥ,

bḥaspātīm pūṣānam açvīnā bhāgam svasty āgnīm samidhānam īmahe.

1.106.7^{ab} (Kutsa; to Viṣve Devāḥ)

devāir no devy āditir ni pātu devās trātā trāyatām āprayuchan,

tān no mitrō vāruṇo māmahantām āditih sīndhuḥ prthivī utā dyāuḥ.

cf. refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir ní pātu devás trātā trāyatām āprayuchan,
nahí mitráśya várūṇasya dhāsim, árhāmasi pramíyam sánv agnéḥ.

cf. 4.55.7^c

[1.107.2^a, úpa no devá ávasá gamantu : 10.35.13^c, viṣve no devá, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

úpa no devá ávasá gamantv, āṅgīrasām sāmabhi stūyāmanāḥ, cf. 1.107.2^a
indra indriyāir marúto marúdbhir ādityāir no áditiḥ čárma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trír áhan savitaḥ saváso divé-dive sáubhagam āsuvānti,
índro dyāvāprthiví síndhur adbhír ādityāir no áditiḥ čárma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

índro vásubhiḥ pári pātu no gāyam ādityāir no áditiḥ čárma yachatv,
rudró rudrébhir devó mṛṇayāti nas tvāṣṭā no gnábhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti: 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā áditiḥ čárma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na indras tát várūṇas tát agnís tát aryamá tát savitá cáno dhāt,

tán no mitró várūṇo māmahantām áditiḥ síndhuḥ prthiví utá dyáuḥ.

cf. refrain, 1.94.16^{ed} ff.

6.49.14^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

tán nó 'hír budhnyò adbhír arkáís tát párvatas tát savitá cáno dhāt,

tád ōsadhírbhir abhí rātiśáco bhágaḥ púramdhir jinvatu prá rāyé.

1.108.1^b (Kutsa ; to Indra and Agni)

yá indrāgni citrátamo rátho vām abhí víčvāni bhúvanāni cáṣṭe,

téná yātaṁ saráthaṁ tasthivāns, áthā sómasya píbatam sutásya.

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

úd vām cákṣur varuṇa suprátikaṁ deváyor eti súryas tatanyán,

abhí yó víčvā bhúvanāni cáṣṭe sá manyúm mártyeṣv á ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18^c, vigvāny anyo bhūvanābhigāṣṭe.

1.108.1^d, 6^d–12^d, āthā sōmasya pibatāṁ sutāśya; 1.108.5^d, tebhīḥ sōmasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

eakrāthe hi sadhryāṁ nāma bhadrāṁ sadhryeṇā vṛtrahāṇā utā sthah,
tāv indrāgni sadhryāṇicā nīśādyā vṛṣṇaḥ sōmasya vṛṣaṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōmasya vṛṣaṇā vṛṣethām,
idāṁ vām āndhaḥ pāriśiktam asme śāsādyāsmīn barhiṣi mādayethām.]

6.652.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sūmiddhesv agnisv ānājanā yatāsrucā barhīr u tistirāṇā.

tivrāḥ sōmāḥ pāriśiktebhīr arvāg ēndrāgnī sāumanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

inām u śū sōmasutim ūpa na ēndrāgnī sāumanasāya yātam,
nū cid dhi parimamāthe asmān ā vām ṇāvadbhir vavṛtiya vājāḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, ātaḥ pāri vṛṣaṇāv ā hi yātam.

1.108.12^b (Kutsa; to Indra and Agni)

yād indrāgni ūdītā sūryasya mādhyo divāḥ svadhāyā mādāyethe,

ātaḥ pāri vṛṣaṇāv ā hi yātam āthā sōmasya pibatāṁ sutāśya.]

6^c c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Ṣaṅkha Yāmāyana: to the Fathers)

yé agnidagdḥā yé ānagnidagdḥā mādhye divāḥ svadhāyā mādāyante,
tebhīḥ svarāḥ āsunītim etiāṁ yathāvācam tanvām kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitārāḥ, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to Rbhus)

ṛbhūr na indrah ṇavasā nāvīyan ṛbhūr vājebhir vāsubhir vāsūr dadīḥ,
yuṣmākaṁ devā āvasāhani priyē 'bhī tiṣṭhema pṛtsutīr āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākaṁ devā āvasāhani priyā ījanās taratī dvīṣaḥ,
prā sā kṣāyam tīrate ví mahīr īṣo yó vo vārāya dāṇatī.]

7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv avidḍhi : 6.44.9^d, dhānasya sātāv asmān avidḍhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śu ūtibhir aṇvinā gatam.

1.112.5^b (Kutsa ; to Aṇvins)

yābhi rebhām nīvṛtaṁ sitām adbhyā ūd vāndanam āirayataṁ svār dr̥ḡé,
yābhiḥ kāṇvaṁ prā sisāsantam āvataṁ [tābhir ū śu ūtibhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivat Dairghatamasa ; to Aṇvins)

ūd vāndanam āirataṁ daṁsānābhir ūd rebhām dasrā vṛṣaṇā ṇācibhiḥ,
niṣ ṭaugryām pārayathaḥ samudrāt pūnaḥ cyāvānaṁ cakrathur yūvānam.

[1.112.8^c, yābhir vārtikām grasitām āmuñcatam : 10.39.13^d, yuvām ṇācibhir
grasitām āmuñcatam.]

1.112.20^b (Kutsa ; to Aṇvins)

yābhiḥ ṇāntāti bhāvatho dadāṇuṣe bhujyūm yābhir āvatho yābhir ādhrigum,
omyāvataṁ subhārām ṛtastūbham [tābhir ū śu ūtibhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāṇva ; to Aṇvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūm vijoṣasam,
tābhir no makṣū tūyam aṇvinā gataṁ bhiṣajyātaṁ yād āturam.

1.112.24^d : 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a : 1.92.7^a, bhāsvati netrī sūnṭānām.

1.113.4^d–6^d, uṣā ajigar bhūvanāni viḡvā.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divó duhitā prāty adarḡi vyuchānti yuvatīḥ ḡukrāvāsāḥ,
viḡvasyēḡānā pūrthivasya vāsva ūṣo adyēhā subhage vy ūcha.

1.124.3^a (Kakṣivat Dairghatamasa ; to Uṣas)

eṣā divó duhitā prāty adarḡi jyótir vāsānā samanā purástāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva ná diḡo mināti.] ☞ 1.124.3^{cd}

1.123.13^c (Kakṣivat Dairghatamasa ; to Uṣas)

ṛtāsya raḡmīm anuyāchamānā bhadraṁ-bhadraṁ krátum asmāsu dhehi,
ūṣo no adyā suhāvā vy ūchāsmāsu ráyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy āñjibhir divā ūtasv adyāud āpa kṛṣṇām nirṇijam devy āvah,
prabodhayānty aruṇébhir āḡvāir óṣā yāti suyújā ráthēna.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)
 āvāhanty aruṇīr jyōtiṣāgān mahī citrā raçmībhiç cēkitānā,
 prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15^{cd} (Kutsa; to Uṣas)
 āvāhanti poṣyā vāryāni citrāni ketūni kṛnute cēkitānā,
 iyūṣiṇām upamā çāçvatinām vibhātīnām prathamōṣā vy āçvāit.

1.124.2^{cl} (Kakṣivāt Dāirghatamasa; to Uṣas)
 āminatī dāivyāni vratāni praminatī manuṣyā yugāni,
 īyūṣiṇām upamā çāçvatinām āyatīnām prathamōṣā vy ādyāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)
 ūd īrdhvaṇi jīvo āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 āraik pānthāni yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva; to Soma)
 āpa tyā asthur ānirā ānivā nīr atrasan tāmiṣṭetr ābhāiṣuh,
 ā somo asmān aruhad vihāya āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
 idāni pītṛo maritān ucyate vācaḥ svādōḥ svādiyo rudrāya vārdhanam,
 rāsvā ca no amṛta martabhojanani, tmāno tokāya tānayāya mṛṇa.

cf. 7.45.3^d

2.33.14^d (Gṛtsamada; to Rudra)
 pāri no hetī rudrāsya vṛjyāḥ, pāri tveçāsya durmatīr mahī gāt,
 āva sthirā maghāvadbhyas tanuṣya mīdḥvas tokāya tānayāya mṛṇa.

cf. 2.33.14^d

Cf. 7.45.3^d martabhojanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stōmān paçupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
 (. . . stōmam).]

[1.114.10^c, mṛṇā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣā ca, &c.]

1.115.1^{c+d} (Kutsa; to Sūrya)
 citrāni devānām ūd agād āntikaṇi cākṣur mitrāsya vāruṇasyāgnēḥ,
 āprā dyāvāpṛthivī antārikṣaṇi sūrya ātmā jāgatas tasthūṣaç ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)
 ārdhvaṇi ketūni savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,
 āprā dyāvāpṛthivī antārikṣaṇi vī sūryo raçmībhiç cēkitānaḥ.

cf. 1.92.4^c

7.101.6^b (Kumāra Āgneya, or Vasistha ; to Parjanya)

śá retodhá vṛṣabháh ṣāṇvatínám, tásminn ātmá jāgatas tasthúṣaṣ ca,
 tán ma ṛtám pātu ṣatāṣāradāya jūyám pāta svastibhiḥ sādā nah.
 3.56.3^d
 refrain, 7.1.20^d ff.

1.115.3^d (Kutsa ; to Uṣas)

bhadrá āṇvā haritah sūryasya citrá étagvā anumādyasah,
 namasyānto divā ā pṛsthām asthuh pári dyāvāpṛthivī yanti sadyáh.

3.58.8^d (Viṣvāmitra ; to Aṇvins)

āṇvā pári vām iṣah purūcīr iyūr gīrbhír yátamānā āmrđhrāh,
 rátho ha vām ṛtájā ádrijuṭah pári dyāvāpṛthivī yāti sadyáh.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14 ; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritah sadhásthāt : 7.60.3^a, áyukta saptá haritah, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivat Dāirghatamasa

1.116.7^{a+d} (Kakṣivat Dāirghatamasa ; to Aṇvins)

yuvám narā stuvaté pajriyāya kakṣivate aradataṁ púramdhim,
 károtarāc chaphád āṇvasya vṛṣnah ṣatám kumbhān asiñcataṁ sūrāyāh.

1.117.7^a (The same)

yuvám narā stuvaté kṛṣṇiyāya viṣnāpvām dadathur viṣvakāya,
 ghósāyāi cit pitṛśāde duroṇé pátim júryantya āṇvān adattam.

1.117.6^d (The same)

tád vām narā ṣānsyam pajriyēna kakṣivatā nāsatyā párijman,
 ṣaphád āṇvasya vājino jánāya ṣatám kumbhān asiñcataṁ mádhūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rígveda Kommentar, p. 18.

1.116.16^a (Kakṣivat Dāirghatamasa ; to Aṇvins)

ṣatám meṣān vṛkyé cakṣadānám ṛjráṇvam tám pitāndhām cakāra,
 tasmá akṣī nāsatyā vicákṣa ádhattam dasrá bhiṣajāv anarván.

1.117.17^a (The same)

ṣatám meṣān vṛkyé māmahanám támaḥ prānītam āṇvena pitrá,
 ákṣī ṛjráṇve āṇvān adhattam jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively ; see preceding item.

1.117.2^c (Kakṣivāt Dairghatamasa; to Aṣvins)

yó vām aṣvinā mánaso jáviyān ráthah svāvo viṣa ājigāti,
yéna gáchathah sukṛto duroṇām tēna narā vartir asmábhyam yūtam.

1.183.1^c (Agastya; to Aṣvins)

tām yuñjātham mánaso yó jáviyān trivandhuró vṛṣaṇā yās tricakráh,
yénopayāthah sukṛto duroṇām tridhātunā patatho vir ná parṇāh.

Cf. yūtam aṣvinā sukṛto duroṇām, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, ṣatām kumbhān asīncatām mādhnām: 1.116.7^d, ṣatām kumbhān
asīncatām sūrāyāh.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya: 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivāt Dairghatamasa; to Aṣvins)

purú várpaṅsy aṣvinā dādhanā ní pedāva ūhathur ācūm ācavam,
sahasrasūm vājinam āpratitam ahihānam ṣravasyām tūrutram.

7.71.5^b (Vasiṣṭha; to Aṣvins)

yuvām eyāvanam jariso munuktām ní pedāva ūhathur ācūm ācavam,
nir ānhasas tūmasa spartam ātrīm ní jāhuṣām ṣithiró dhātam antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^b, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3; for the repeated pāda cf. under 1.118.9.

1.117.17^a, ṣatām meṣām vṛkyē māmahānām: 1.116.16^a, ṣatām meṣām vṛkyē
cakṣadānām.

1.117.20^d (Kakṣivāt Dairghatamasa; to Aṣvins)

ādhenum dasrā staryām viṣaktām āpinvatām ṣayāve aṣvinā gām,
yuvām ṣaetibhir vimadāya jāyām ny ūhathuḥ purumitrāsyā yōṣām.

10.39.7^b (Ghosā Kakṣivati; to Aṣvins)

yuvām ráthena vimadāya ṣundhyūvam ny ūhathuḥ purumitrāsyā
yōṣaṇām,
yuvām hávam vadhrimatyā agachatām yuvām sūṣutīm cakrathuḥ
púramdhaye.

For sūṣutīm in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

yāvaṁ vṛkeṇācvinā vāpantēsaṁ duhāntā mānuṣāya dasrā,
abhi dāsyuṁ bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitrāvaruṇi; to Vaiṣvānara)

tvē asuryaṁ vāsavo ny ṇvan krātuṁ hī te mitramaho juṣānta,
tvāṁ dāsyūṁr ōkaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yāvaṁ vṛkeṇa karṣathaḥ; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa; to Aṇvins)

sādā kavī sumatīm ā cake vām viṣvā dhīyo aṇvinā prāvataṁ me,
asmē rayīm nāsatyā bṛhāntam apatyasācam ṛṛtyaṁ rarāthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

indrāsomaṁ yuvāṁ aṅgā tārutram apatyasācam ṛṛtyaṁ rarāthe,
yuvāṁ gūṣmaṁ nāryaṁ carṣaṇibhyaḥ sām vivyathuḥ prtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with gūṣmaṁ in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].'. Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṛṛtya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṛṛtya, something like German 'protzig', is a kind of kenning of rayī (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayī, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa; to Aṇvins)

etāni vām aṇvinā vīryāni prā pūrvyāny āyāvo 'vocaṁ,
brāhma kṛṇvānto vṛṣaṇā yuvābhyāṁ suvīrāso vidātham ā vademā.

2.39.8^a (Gṛtsamada; to Aṇvins)

etāni vām aṇvinā vārdhanāni brāhma stōmaṁ gṛtsamadāso akran,
tāni narā juṣaṇānōpa yātāṁ bṛhād vademā vidāthe suvīrāḥ,

☞ refrain, 2.1.16^d ff.2.12.15^d (Gṛtsamada; to Indra)

yāḥ sunvatē pācate dudhrā ā cid vājaṁ dārdarṣi sā kilāsi satyāḥ,
vayāṁ ta indra viṣvāha priyāsah, suvīrāso vidātham ā vademā.

☞ 2.12.15^c8.48.14^d (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no mā no nidrā iṣata mōtā jālpīḥ,
vayāṁ sōmasya viṣvāha priyāsah, suvīrāso vidātham ā vademā.

☞ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., bṛhād vademā vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, *sumṛīkāḥ svāvān yātv arvān*.

1.118.1^d (Kakṣivāt Dairghatamasa; to Aṣvins)

ā vām rātho aṣvinā cyeṇāpatvā *[sumṛīkāḥ svāvān yātv arvān]*, 1.35.10^b
yó mātyasya mānaso jāviyān trivandhuró vṛṣaṇā vātarañhāḥ.

1.183.1^b (Agastya; to Aṣvins)

tām yuñjātham mānaso yó jāviyān trivandhuró vṛṣaṇā yás tricakráḥ,
[yeṇopayāthāḥ sukṛto duroṇām], tridhātunā patatho vír ná parṇāiḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mānaso jāviyān see under 1.117.2^c.

1.118.3^{abed} (Kakṣivāt Dairghatamasa; to Aṣvins)

pravādyāmanā suvṛtā rāthena dāsrāv imām cṛṇutam ṇlókam ádreḥ,
kim aṅgá vām práty ávartim gāmiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3^{abed} (Viçvāmitra; to Aṣvins)

suyúgbhir aṣvāiḥ suvṛtā rāthena dāsrāv imām cṛṇutam ṇlókam
ádreḥ,

kim aṅgá vām práty ávartim gāmiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravādyāmanā . . . rāthena cf. 1.181.3; 5.31.1.

1.118.4^d (Kakṣivāt Dairghatamasa; to Aṣvins)

ā vām cyeṇāso aṣvinā vahantu rāthe yuktāsa ācāvaḥ patamgīḥ,
yó aptūro divyāso ná gñīhrā abhí práyo nāsatyā vahanti.

6.63.7^b (Bharadvāja; to Aṣvins)

ā vām vāyo 'vāso vāhiṣṭhū abhí práyo nāsatyā vahantu,
[prā vām rātho mānojavā asarjī], sūḥ prkṣā īṣidho ānu pūrvīḥ. 6.63.7^c

For the difficult páda 6.63.7^b cf. 8.23.3, and Oldenberg, RV. Noten, p. 408; for prkṣā Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vāndanam āirataṁ dānsanābhīḥ: 1.112.5^b, úd vāndanam āirayataṁ
svār dr̥ṣé.

1.118.9^a (Kakṣivāt Dairghatamasa; to Aṣvins)

yuvām cvetām pedāva indrajūtam ahihānam aṣvinādhattam ācavam,
johūtram aryo abhībhatim ugrām suhasrasām vṛṣaṇām vidvāṅgam.

10.39.10^a (Ghoṣā Kakṣivati; to Aṣvins)

yuvām cvetām pedāve 'cvinācvaṁ navābhir vājāir navatī ca vājīnam,
carkṛtyam dadhathur drāvayātsakham bhāgam ná nñbhyo havyam
mayobhūvam.

The problem of interpretation is johūtram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīṣayena sañ-grāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also hávyo aryāḥ in 1.116.6. I cannot agree with Geldner, Ved. Stud. iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, Lexique du Rig-Veda, p. 170, and Oldenberg, ZDMG. liv. 178, are right in translating johūtram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
túbhyaṁ páyo yát pitārāv ántām rādhaḥ surétas turāṇe bhuṛanyú,
çúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

10.61.11^{cd} (Nabhanediṣṭha Mānava; to Viṣve Devāḥ)
makṣú kanāyāḥ sakhyāṁ náviyo rādho ná réta ṛtām ít turāṇyan,
çúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, RV. Noten, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣú kanāyāḥ sakhyāṁ návagvāḥ.

1.121.13^b (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvām sūro haríto rāmāyo nṛṇ bhārac cakrām étaço náyām indra,
prāsya pārām navatīm nāvyanām ápi kartām avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraç cid rátham páritakmyāyām pūrvam karad úparam jūjuvāṁsam,
bhārac cakrām étaçaḥ sám riṇāti puró dádhat sanisṣyati krátum naḥ.

4.20.3^b

Pāda 5.31.11^a is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hārayo vṛṣaṇāḥ, 6.44.19, 10.112.2, are to be trusted?); with náyām in 1.121.13^b; and, above all, with the difficult legend of Etaça and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, Ved. Myth. iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, Ved. Stud. i. 38, 42; Geldner, *ibid.* ii. 161-163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, RV. Noten, p. 121 ff., to which add Ludwig, Ueber Methode, p. 23.

1.122.3^d, 14^b, tán no viṣve varivasyantú devāḥ.

1.122.6^a (Kakṣīvat Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
çrutām me mitrávaruṇā hávemótá çrutām sádane viçvataḥ sīm,
çrótu naḥ çróturātiḥ suçrótuḥ suksétrā sīndhur adbhíḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bāhāvā sisṛtaṁ jivāse na ā no gāvvyūtim ukṣataṁ ghr̥tēna,
 ६२ cf. 3.62.16ab

ā no jāne ṣṛavayataṁ yuvānā ṣṛutāṁ me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der der berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root ṣru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol. p. 82, who restores it hypothetically suksētrā naḥ ṣṛavat sindhuṁ adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṣṛtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, ṣṛtā rājāno amṛtasya mandrāḥ ; 10.93.4^a, tē ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dairghatamasa ; to Uṣas)

bhāgasya svāsā varuṇasya jāmir ūsaḥ sūnṛte prathamā jarasva,
 paçcā sā daghya yō aghāsya dhātā jāyema tāni dākṣiṇayā rāthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prati tvā stōmair ilāte vasiṣṭhā uṣarbudhaḥ subhage tuṣṭuvānsaḥ,
 gāvāṁ netrī vājapatni na uchōṣaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to dākṣiṇyā(h), notwithstanding the expression rātho dākṣiṇyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1. 'may the institutor of evil get left, may we get ahead of him on the chariot bakhsheesh'. The expression paçcā (or paçcad) dagh is the equivalent of English slang 'get left'; āpaçca(d)-daghyān is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; Ap. 7.28.2. In st. 1.123.1 dākṣiṇyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: bakhsheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa ; to Uṣas)

āçvāvātir gōmatir viçvāvārā yātamānā raçmībhiḥ sūryasya,
 pārā ca yānti pūnar ā ca yānti bhadrā nāma vāhamānā uṣāsah.

5.4.4^b (Vasuçruta Ātreya ; to Agni)

jusāsvāgna ilayā sajōṣā yātamāno raçmībhiḥ sūryasya,
 jusāsva naḥ samidham jātaveda ā ca devān haviradyaya vakṣi.

६२ cf. 5.1.11^d

1.123.13^c, ūso no adyā suhāvā vy ūcha : 1.113.7^d, ūso adyēhā subhage vy ūcha.

1.124.2^a : 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd} : 1.113.15^{cd}, iyūṣiṇām upamā ṣaṣvatīnām āyatīnām (1.113.15^c, vibhātī nām) prathamōṣā vy ādyāt (1.113.15^d, āçvāt).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarçi.

1.124.3^{cd} (Kakṣīvat Dāirghatamasa; to Uṣas)

ḷeṣā divó duhitā prāty adarçi, jyótir vásānā samanā purástāt, ३२ 1.113.7^a
ṛtāsya pānthām ānv eti sādhu prajānatīva ná diḡo mināti.

5.80.4^{cd} (Satyaçravas Ātreya; to Uṣas)

eṣā vyēni bhavati dvibārḥā aviṣkrvānā tanvām purástāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva ná diḡo mināti.

10.66.13^b (Vasukarṇa Vasukra; to Viçve Devāḥ)

ḷdāivyā hótārā prathamā purohita, ṛtāsya pānthām ānv emi sādhuṣā,
[३२ 2.3.7^a

kṣétrasya pátiṁ prátiṣeçam imahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuṣā, neat jagatī variant for the triṣubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificateurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3; 5.80.4; secondly, because ānv+i does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, ūpa prá yanti, and ānu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hótārā prathamā purohita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlii, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hótārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣīvat Dāirghatamasa; to Uṣas)

púrve árdhe rájaso aptyāsya gávām jānītry akrīta prá ketúm,
vy ù prathate vitarām vāriya óbhā prñānti pitrór upástḥa.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpriyaḥ, here Barhis)

prācīnam barhiḥ pradīçā prthivyā vástor asyā vṛjyate ágre áhnām,
vy ù prathate vitarām vāriyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. perǵ = Avestan varoz. Gr. *φέρω*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vāstor asyāh* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vāstor asyāh* (sc. *uśāsah*), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, *vāstor asyā vrjyate āgre āhnām*, which introduces Uṣas in person. See *vāstor uśāsah*, or *uśāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (*devabarhis*, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kakṣvat Dāirghatamasa; to Uṣas)

abhrātēva puṁsā eti pratiṣṭi gartārūg iva sanāye dhānānām,

jāyēva patyā uṇatī suvāsā uśā hasrēva nī rñite āpsah. cf. 1.124.7^d

4.3.2^b (Vāmadeva Gautama; to Agni)

ayān yōniḥ cakrmā yām vayām te jāyēva patyā uṇatī suvāsāh,

arvācīnāh pūrivito nī śidemā u te svapāka pratiṣṭi.

10.71.4^d (Bṛhaspati Āngirasa; to Jñāna)

utā tvaḥ paḥyan nā dadarṣa vācam utā tvaḥ ḥṛvān nā ḥṛnoty enām,

utō tvasmāi tanvām vi sasre jāyēva patyā uṇatī suvāsāh.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

īmān prathāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ḥṛnotu nah,

bhāyā antarā hr̥dy asya nispṛṣe jāyēva patyā uṇatī suvāsāh.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme *vāc*, 'the holy word', precursor of *br̥hma*: 'There are some who are able to see, yet do not see *Vāc*; yea there are some who are able to hear *Vāc*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, *yōni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣā hasréva ní riṇṭe āpsaḥ: 5.80.6^b, yóseva bhadrá ní riṇṭe āpsaḥ.]

1.124.10^b (Kakṣīvat Dāirghatamasa; to Uṣas)

prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ pañāyaḥ sasantu,
revād ucha maghāvadbhyo maghoni revāt stotrē sūṇṭe jārāyanti.

4.51.3^c (Vāmadeva; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyoṣāso maghónīḥ,
acitrē antāḥ pañāyaḥ sasantv ābudhyamānās tāmāso vīmādhye.

The obscure word jārāyanti (Sāyaṇa, sarvapraṇīnaḥ kṣapayanti!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti viprāso matibhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revāt stotrē jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām úṣo devi dāçūṣe mártvāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, *ii*. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmām.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vāsum sūnūm sāhaso jātāvedasam: 8.71.11^a, agnīm sūnūm, &c.]

1.127.2^{c+e} (Parucchepa Dāivodāsi; to Agni)

yājīṣṭham tvā yājamānā huvema jyēṣṭham āṅgirasām vipra mánmabhir vipre-
bhiḥ çukra mánmabhiḥ,
parijmānam iva dyām hótāram carṣaṇīnām,
çocīṣkeçam vīṣaṇam yām imā víçāḥ právantu jūtāye víçāḥ.

8.60.3^d (Bhargha Pragātha ; to Agni)

agne kavir vedhā asi hótā pāvaka yākṣyaḥ,

[mandró yájiṣṭho adhvaréṣv ídyo] viprebhiḥ çukra mánmabhiḥ. 4.7.1^b

8.23.7^b (Viçvamanas Vāiṣṭva ; to Agni)

agnīm vaḥ pūrvyām huve hótāraṁ carṣaṇīnām,

tām ayā vācā gr̥ṇe tām u va stuṣe.

8.60.17^d (Bhargha Pragātha ; to Agni)

agnīm-agnīm vo ádhrigum̐ huvēma vṛtābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīṣv ā hótāraṁ carṣaṇīnām.

Oldenberg, SBE. xlii. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For ídyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçām pátim̐ havāmahe sārvasām samānām dāmpatim̐ bhujé satyā-
gīrvāhasām bhujé,

átithim̐ mānuṣāṇām pitūr na yasyāsayā,

amī ca viçve amṛtāsa ā váyo havyā devéṣv ā váyaḥ.

8.23.25^a (Viçvamanas Vāiṣṭva ; to Agni)

átithim̐ mānuṣāṇām sūnūm vānaspátinām,

viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçvesām átithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmántamo jāyase devātātaye rayir ná devātātaye,
çuṣmántamo hí te mádo dyumníntama utá krátuḥ,

ádha smā te pári caranty ajara çruṣṭívāno nājara.

1.175.5^{ab} (Agastya ; to Indra)

çuṣmántamo hí te mádo dyumníntama utá krátuḥ,

vṛtraghnā varivovidā maṁsīṣṭhā açvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^e (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paçuṣé nágnāye stómo babbhūtv agnāye,
prāti yād im haviṣmān viçvāsu kṣāsu jóguve,
ágre rebhó ná jarata ṛṣūnām jūrñir hóta ṛṣūnām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetunā prā yantam asmā árcate,
çévaṁ hí jaryām vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^{ad}, 'for your praiseworthy kindness has been praised in all places'. The word sucetunā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91 ; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayāmasy ṛtāsyā pathā nāmasā haviṣmatā devātātā
haviṣmatā,

sá na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariçvā mánave parāvato devām bhāh parāvatah.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Narāçaṁsa)

ā devānām agrayāvehá yātu nārāçaṁso viçvárūpebhír āçvāih,
ṛtāsyā pathā nāmasā miyédho devébhyo devátamaḥ suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāh)

pāri cin máрто draviṇaṁ mamanyād ṛtāsyā pathā nāmasā vivāset,
utā svéna krátunā sām vadeta çréyāṁsaṁ dākṣaṁ mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, SBE. xlv. 137 ; RV. Noten, p. 132 ; Max Müller, SBE. xxxii. 202, 437 ; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104 ; ii. 448.—The cadence nāmasā vivāset also in 6.16.4^d.

1.128.6^{es} (Parucchepa Dāivodāsi ; to Agni)

viçvo viháya aratír vásur dadhe háste dākṣiṇe tarāñir ná çīrathac chravasyāyā
ná çīrathat,

viçvasmā id iṣudhyatē devatrā havyām óhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnir dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svāṇaram devāso devām aratīm dadhanvire,
devatrā havyām óhire.

8.39.6^d (Nābhaka Kāṇva ; to Agni)

agnir jatā devānām agnir veda mártānām apicyām,
agnih sá draviṇodā agnir dvārā vy ūrñute svāhuto návīyasā nābhantām
anyaké same. refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit : 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view ; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlv. 140, proposes the radical change to *viṣvā viḥāyā aratīr vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viṣvo viḥāyā aratīr vāsūr* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative vāsūr). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratīr* and *aratīm*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati* (*ūrṇotu*).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

agnīm hótāram īlate vāsudhitīm priyām cētiṣṭham aratīm ny ērire havya-
vāham ny ērire,

viṣvāyūm viṣvāvedasām hótāram yajatām kavīm,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

prā nū tyām vipram adhvarēsu sādhum agnīm hótāram īlate nāmobhiḥ,
ā yās tatāna ródasi ṛtēna nītyām mrjanti vājīnam ghṛtēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

agnīr id dhī prācētā agnīr vedhástama ṛṣiḥ,
agnīm hótāram īlate yajñēsu mānuṣo víḥaḥ.

7.16.1^c (Vasiṣṭha Maitravarūṇi; to Agni)

enā vo agnīm námas orjó nápatam ā huve, 7.16.1^b
priyām cētiṣṭham aratīm svadhvarām viṣvasya dūtām amṛtam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *agne hótāram īlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitīm*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^s, *prkṣām átyām ná vājīnam*: 1.135.5^c, *ācūm átyām*, &c.]

1.129.3^{fs} (Parucchepa Dāivodāsi; to Indra)

dasmó hí śmā víṣanam pinvasi tvācam kām cid yāvīr arárum çura mártyaṁ
parivṛnákṣi mártyaṁ,

indrotá túbhyaṁ tát divé tát rudrāya svāyaçase,
mitráya vocaṁ várūṇāya sapráthaḥ sumṛlikāya sapráthaḥ.

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

námo divé brhaté ródasibhyaṁ mitráya vocaṁ várūṇāya mīlhūṣe
sumṛlikāya mīlhūṣe,

indram agnīm úpa stuhi, *dyukṣām aryamānam bhágam,* cf. 1.12.7^a
jyóg jīvantāḥ prajāya sacemahi sómasyotí sacemahi.

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotibhīḥ : 1.7.4^c, ugrā ugrābhīr ūtibhīḥ.

1.129.9^{a+g} (Paruccheṣa Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhī pathān anehāsā purō yāhī arakṣāsā,
sācasva naḥ parākā ū sācasvāstamīkā ū,
pāhī no dūrād arād abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viṣvāhendra rāyā pārīṇasā,
asmān viṣvābhīr ūtibhīḥ.

8.97.6^d (Rebha Kaçyapa ; to Indra)

sā naḥ sōmeṣu somapāḥ sutēṣu çavasas pate,
mādāyasva rādhasā sūnītāvatendra rāyā pārīṇasā.

10.93.11^e (Tānva Pārtha ; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapaṅkti) approaching the aṣṭī type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^f, prā no rāyā pārīṇasā.

1.130.1^g (Paruccheṣa Dāivodāsi ; to Indra)

endra yāhy ūpa naḥ parāvato nāyām āchā vidāthānīva sātpatir āstām rājeva
sātpatīḥ,

hāvāmahe tvā vayām prāyasvantah sutē sācā,
putrāso nā pitāraṁ vājasātaye mánhiṣṭham vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gāvo yāvasam kác cid āghrṇe nītyam rékno amartya,
asmākaṁ pūṣann avitā çivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama ; to Indra)

nākiḥ páriṣṭir maghavan maghāsyā te yád dāçūṣe daçasyāsi,
asmākaṁ bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Paruccheṣa Dāivodāsi ; to Indra)

imām te vācam vasūyānta āyāvo rátham ná dhírah svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,

çumbhānto jénym yathā vājeṣu vipra vājinam,
ātyam iva çavase sātāye dhānā viçvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stōmam tuviṣata vípro rátham ná dhírah svápā atakṣam,
yádíd agne prāti tvām deva háryaḥ svārvatir apā enā jayema.

5.29.15^d (Gauriviti Çaktya ; to Indra)
 indra bráhma kriyámāṇā juṣasva yá te çaviṣṭha návyā ákarma,
 vástreva bhadrá súkr̥tā vasūyú rátham ná dhírah svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çāmbaram : 1.56.6^b, árandhayo 'tithigvāya çāmbaram ;
 cf. 9.61.2^b.]

1.130.8^s (Parucchepa Daivodāsi ; to Indra)
 indrāḥ samātsu yájamānam áryam právad víçveṣu çatámūtir ājīṣu svārmīlheṣv
 ājīṣu,
 mánave çāsad avratān tvācam kṛṣṇām arandhayat,
 dākṣan ná víçvam tatṛṣṇānam oṣati ny ārçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)
 indrah sūryasya raçmībhir ny ārçasānam oṣati,
 agnir váneva sāsaḥīḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)
 sūraç cakrām prá vṛhaj jātā ójaṣā prapitvé vācam aruṇo muṣāyatīçānā á muṣāyati,
 uçānā yāt parāvátó 'jagann ūtāye kave,
 sumnāni víçvā mánuṣeva turvānir áhā víçveva turvāniḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)
 uçānā yāt parāvāta ukṣṇó rándhram áyātana,
 dyāur ná cakradad bhiyá.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçanā (later Uçanas) Kāṇva is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over-sceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1^f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mártāso dadhiré purāḥ :
 8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra çāradir avātiraḥ : 1.174.2^b; 6.20.10^c, saptā yāt pūraḥ çārma çāradir dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pr̥tanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nú sunvaté,

asmīn yajñé ví cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nābhāka Kāṇva ; to Indra and Agni)

yād indrāgnī jānā imé vihváyante tánā girā,

asmākebhīr nṛbhīr vayām sāsahyāma pr̥tanyatō vanuyāma vanuṣyatō

ṇābhantām anyaké same,

refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pr̥tanyatāḥ also in 1.8.4^c (q.v.); 9.61.29^c; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a; 26.1^a.

[1.132.4^b, yād āngirobhyo 'vr̥nor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vr̥nor āpa.]

1.132.5^s (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krātubhiḥ çūra iksāyad dhāne hité taruṣanta çravasyāvaḥ prā
yaksanta çravasyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1^s (Parucchepa Dāivodāsi ; to Viçve Devāḥ)

āstu çrāuṣaṭ purō agnīm dhiyā dadha ā nú tác chārdho divyām vr̥ṇmaha

indravāyū vr̥ṇmahe,

yād dha krāṇā vivāsvati nābhā samdāyi nāvyaṣi,

ādha prā sū na ūpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137; for 1.139.1, Pischel, Ved. Stud. i. 69, 70; Hillebrandt, Ved. Myth. i. 488; Ludwig, Kritik, pp. 12, 19; Über Methode, p. 24; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunván kṣāyam pārt̥nasah sunvánó hí śmā yājaty āva dvīṣo devānām
āva dvīṣah,

sunvánā ít siṣāsati sahāsrā vājy āvr̥taḥ,

sunvanāyēndro dadāty abhūvaṁ rayīm dadāty abhūvaṁ.

8.32.18^b (Medhātithi Kāṇva ; to Indra)

pānya ā dardirac chatā sahāsrā vājy āvr̥taḥ,

indro yó yājvano vr̥dhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{a+e} (Paruccheḥpa Daivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkr̥tā abhidyavo góbhiḥ
 krāṇā abhidyavaḥ,
 yād dha krāṇā irādhyai dākṣam śacanta ūtāyaḥ,
 sadhricinā niyūto dāvāne dhīya ūpa bruvata im dhīyaḥ.

2.11.11^b (Gr̥tsamada; to Indra)

pibā-pibéd indra çura sóman, māndantu tvā mandīnaḥ sutāsaḥ,

2.11.11^a

pr̥nāntas te kuksī vardhayantv itthā sutāḥ pāurā indram āva.

3.13.2^b (Ṛṣabha Vaiçvāmītra; to Agni)

ṛtāvā yāsyā ródasi dākṣam śacanta ūtāyaḥ,
 havīsmantas tám ṛtate tám sanīṣyánto 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasi. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasi and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam śacanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Paruccheḥpa Daivodāsi; to Vāyu)

vāyūr yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā
 dhurī vólhave,

prā bodhayā púramdhir̥m jārā á sasatīm iva,

prā cakṣaya ródasi vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^{cd} (Ḷyāvāḱva Atreya ; to Maruts)

yuṅgdhvām hy āruṣi ráthe, yuṅgdhvām rátheṣu rohitaḥ, ॥ 1.14.12^a
yuṅgdhvām hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pādas see under 1.14.12^a.

1.134.6^{c+s} (Parucchepa Dāivodāsi ; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pītīm arhasi sutānām
pītīm arhasi,

utó vihútmatinām viṣām vavarjūṣinām,

viṣva it te dhenāvo duhra āḱiram ghrtām duhrata āḱiram.

4.47.2^b (Vāmadeva ; to Indra and Vāyu)

indraḥ ca vāyav eṣām, sómānām pītīm arhathaḥ, ॥ 4.47.2^a

yuvām hí yántindavo nimnām āpo ná sadhryak. ॥ 4.47.2^d

5.51.6^b (Svastyātreyā Atreya ; to Viṣve Devāḥ)

indraḥ ca vāyav eṣām, sutānām pītīm arhathaḥ, ॥ 4.47.2^a

tāñ juṣethām arepāsāv abhi prāyaḥ.

8.6.19^b (Vatsa Kāṇva ; to Indra)

imās ta indra pñcayo ghrtām duhata āḱiram,

enām ṛtāsyā pipyūṣih.

The difficult word vavarjūṣinām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhís; viṣām vavarjūṣinām would then mean, 'of people that have prepared (the barhís)'. In AV. 7.50.2 avarjūṣinām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣinām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the pāda, ghrtām duhata āḱiram, is apparently a modernized and metrically less fit version of ghrtām duhrata āḱiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyaḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{a+f} (Parucchepa Dāivodāsi ; to Vāyu)

túbhyāyām sómāḥ páripūto ádribhi spārhā vāsānah pári kóḱam arṣati ḱukrá
vāsāno arṣati,

tāvāyām bhāgá ayūṣu sómo devéṣu hūyate,

vāha vāyo niyúto yāhy asmayúr juṣāno yāhy asmayúh.

8.82.5^a (Kusídin Kāṇva ; to Indra)

túbhyāyām ádribhiḥ suto góbhiḥ ṛtá mādāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha ; to Vāyu)

prá virayā ḱucayo dadrire vām adhvaryúbhir mādhumantaḥ sutāsaḥ,

vāha vāyo niyúto yāhy áchā pibā sutāsyāndhaso mādāya. ॥ 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the praūgaçastra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ çatīnībhīr adhvarām sahasrīnībhīr ūpa yāhi vītāye vāyo
havyāni vītāye,

tāvāyām bhāgā ṛtvīyaḥ saraçmīḥ sūr̥ye sácā,
adhvaryúbhir bhāramāṇā ayaṁsata, vāyo çukrá ayaṁsata.

§ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir çatīnībhīr adhvarām sahasrīnībhīr ūpa yāhi yajñām,
vāyo asmīn sāvane mādayasva, yūyām pāta svastībhiḥ sādā nah.

§ c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, Der Rig-Veda, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chūra sāvane mādayasva, 7.23.5^d; asmīn ū śū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaçastra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vītāye.

1.135.3^f, 6^b, adhvaryúbhir bhāramāṇā ayaṁsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rátho niyútvan vakṣad ávase 'bhí práyāṁsi súdhitāni vītāye vāyo
havyāni vītāye,

píbatam mádhvo ándhasaḥ pūrvapéyam hí vām hitām,

vāyav ā candréṇa rádhasā gatam, índraç ca rádhasā gatam.

§ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy ā vahābhí práyāṁsi vītāye,

ā devān sómapitāye.

§ 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candréṇa rádhasā gatam: 4.48.1^c—4^c, vāyav ā candréṇa ráthēna.]

[1.135.5^c, açúm átyam ná vājīnam : 1.129.2^g, prkṣám átyam, &c.]

1.135.6^e (Paruccheпа Daivodāsi; to Vāyu)

imé vām sōmā apsv ā sutā ih₁ādhvaryūbhīr bhāramānā ayaṁsata, vāyo çukrá
ayaṁsata, I.135.3^b

eté vām abhy āsrkṣata tirāḥ pavītram āçāvaḥ,

yuvāyāvó 'ti rōmāny avyāyā sōmāso āty avyāyā.

9.62.1^b (Jamadagni Bhārgava; to Soma Pavamāna)

eté asṛgram indavas tirāḥ pavītram āçāvaḥ,

viçvāny abhī sūubhagā.

9.67.7^b (Gotama; to Soma Pavamāna)

pāvamānāsa indavas, tirāḥ pavītram āçāvaḥ,

I.9.24.1^b

indram yāmebhīr āçata.

It seems natural to suppose that the repeated pāda, tirāḥ pavītram āçāvaḥ, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheпа Daivodāsi; to Vāyu and Indra)

āti vāyo sasatō yāhi çāçvato yātra grāvā vādati tātra gachatam grhām indraç ca
gachatam,

vi sūnītā dādṛçe rīyate ghṛtām ā pūrṇāyā niyūta yātho adhvarām indraç ca yātho
adhvarām.

4.49.3^b (Vamadeva; to Indra and Bṛhaspati)

ā na indrabṛhaspati grhām indraç ca gachatam,

somapā sōmapitaye.

I.2.3.3^c

8.69.7^b (Priyamedha Āngirasa; to Indra)

ūd yād bradhnāsyā viṣṭāpaṁ grhām indraç ca gānvahi,

mādhvaḥ pītṛvā sacevahi trīḥ sapṭā sākhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6; 7.88.3; 8.25.2; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheпа Daivodāsi; to Mitra and Varuṇa)

prā sū jyēṣṭham nicirābhyām brhān nāmo havyām matīm bharatā mṛṇayādbhyām
svādiṣṭham mṛṇayādbhyām,

tā samrājā ghṛtāsutī yajñé-yajña upastutā,

āthainoh kṣatrām ná kútaç canādhṛse devatvām nū cid ādhṛse.

2.41.6^a (Gṛtsamada; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī ādityā dānunas patī,

I.136.3^f

sācete ānavahvaram.

Cf. 8.29.9^b, samrājā sarpirāsutī; and 8.8.16^a, vasūyād dānunas patī. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheпа Daivodāsi; to Mitra and Varuṇa)

ādarçi gātūr urāve vāṛtyasi pānthā ṛtāsyā sām ayaṁsta raçmibhiç cākṣur bhāgasya
raçmibhiḥ,

dyukṣām mitrāsyā sādānam aryamṇó vāruṇasya ca,

āthā dadhāte brhād ukthyaṁ vāya upastūtyaṁ brhād vāyaḥ.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditih çarma yachatu,]

6.75.12^d

mātā mitrāsya revāto aryamṇó várūṇasya cā nehāso va utāyah suūtāyo
va utāyah.]

refrain, 8.47.1^{ef}—18^{ef}

1.136.3^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

jyōtismatim āditim dhārayātkṣitim svārvatim ā sacete divé-dive jāgrváṁsā divé-
dive,

jyōtiṣmat kṣatrām açāte ādityā dānunas patī,

mitrás tāyor várūṇo yātayājano 'ryamā yātayājjanah.

2.41.6^b (Gṛtsamada; to Mitra and Varuṇa)

[tā samrājā ghṛtāsuti,] ādityā dānunas patī,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayāṁ mitrāya várūṇāya çāntamaḥ: 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam várūṇāya mīlhūṣe sumṛīkūya mīlhūṣe: 1.129.3^{fg},
mitrāya vocam várūṇāya saprāthaḥ sumṛīkūya saprāthaḥ.

1.137.1^e, 3^d, asmatrá gantam úpa nah.

1.137.1^g (Parucchepa Daivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādribhir gógritā matsarā imé sómāso matsarā imé,

ā rājānā diviṣprç[asmatrá gantam úpa nah,]

1.137.1^e

imé vām mitrāvaruṇā gāvāçirah sómāḥ çukrá gāvāçirah.

9.64.28^c (Kaçyapa Māricea: to Soma Pavamāna)

dāvidyutatya rucā pariṣṭóbhantya kṛpā,

sómāḥ çukrá gāvāçirah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichthem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhy-
āçirah.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmībhih.

1.137.2^g (Parucchepa Daivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ [sómāso dādhyāçirah,] sūtāso dādhyāçirah,

1.5.5^c

utā vām uṣāso budhí [sākām sūryasya raçmībhih,]

1.47.7^d

sutó mitrāya várūṇāya pītāye cārur rītāya pītāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
mādhōr dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅçūm duhanty ādribhiḥ sōmaṁ duhanty ādribhiḥ: 9.65.15^b, tivrām
duhānti ādribhiḥ.]

1.139.1^s: 1.132.5^s, devān āchā nā dhītāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi çriyaḥ: 8.92.20^a, yāsmiṁ viçvā, &c.]

[1.139.6^s, sumṛṭikó na á gahi: 1.91.11^c, sumṛṭikó na á viça.]

Group 14. Hymns 140-164, ascribed to Dīrghatamas Āucathya

1.140.10^a (Dīrghatamas Āucathya; to Agni)
asmākam agne maghāvatsu dīdhiy ādha çvasivān vṛsabhó dāmūnāḥ,
avāsyā çiçumatīr adīder vārmeva yutsú pariārbhurāṇaḥ.

6.8.6^a (Bharadvāja Bārhaspatya; to Vaiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatrām ajāraṁ suvīryam,
vayāṁ jayema çatīnaṁ sahasrīṇaṁ vāiçvānara vājam agne tāvotibhiḥ.

[1.141.9^d, arān nā nemīḥ paribhūr ājāyathāḥ: 1.32.15^d, arān nā nemīḥ pári tá
babbhūva.]

Cf. 5.13.6.

1.142.1^c (Dīrghatamas Āucathya; Āpra, here Agni)
sāmiddho agna á vaha devān adyá yatásruce,
tántum tanuṣva pūrvyām sutāsomāya dāçúṣe.

8.13.14^c (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana; to Indra)
á tū gahi prá tú drava mātsvā sutāsyā gómataḥ, 8.13.14^b
tántum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise
banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-
syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2,
class B 3.

1.142.2^b: 1.13.2^a, mádhumantaṁ tanūnapāt.

[1.142.2^c, yajñām víprasya māvataḥ: 1.17.2^b, hávaṁ víprasya. &c.]

1.142.3^a (Dīrghatamas Āucathya; Āpra, here Nārāçansa)
çúciḥ pāvako ádbhuto mádhvā yajñām mimikṣati,
nārāçansaḥ trír á divó devó devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,
 ŋūciḥ pāvakā ucyate sō ādbhutaḥ.
 9.24.6^c (Viṣvamanas Vāiṣva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthēbhir anumādyah,
 ŋūciḥ pāvakō ādbhutaḥ.
 9.24.7^a (The same)
 ŋūciḥ pāvakā ucyate sōmah sutāsya mādhvah,
 [devāvīr aghaṇṣahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, ŋūciḥ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, ŋūci, pāvakā, ādbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyah)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 iyām hī tvā matīr māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuṣruta Ātreya ; Āpra)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 sukhāi rāthebhir ūtāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d}: 1.13.6^{a+b}, vi ṇṇāntām ṛtāvīdhaḥ, dvāro devīr asaṇṇatāḥ.

1.142.7^b: 1.13.7^a, nāktoṣāsā supēṇasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyah)
 ā bhādamāne ūpāke [nāktoṣāsā supēṇasā,
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasuṣruta Ātreya ; Āpra)
 suprātike vayovīdhā yahvī ṛtāsya mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anūṣata yahvīr ṛtāsya mātārāḥ,
 marmṛjyānte divāḥ ṇīṇum.

- 9.102.7^b (Trita Āptya ; to Soma Pavamāna)
 samīcīnē abhī tmānā yahvī ṛtāsya mātārā,
 tanvānā yajñām anuṣāg yād añjaté.
 10.59.8^b (Bandhu Gopāyana, or others ; to Dyāvāprthivyaū)
 cām ródasi subāndhave yahvī ṛtāsya mātārā,
 bhāratām āpa yād rāpo dyāuḥ prthivī kṣamā rāpo ḥmó sú te kíṃ canā-
 mamat. ॥ refrain, 10.59.8^c ff.
 8.87.4^b (Dyumnika Vasīṣṭha, or others ; to Aṣvins)
 pibatām sōmām mādhumantam aṣvinā barhiḥ sīdataṃ sumát,
 tā vāvṛdhanā ūpa suṣtutīm divó gantām gaurāṃ ivérīṇam.

The dual form, yahvī ṛtāsya mātārā, to Day and Night, 1.142.7 ; 5.5.6 ; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2 ; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdataṃ narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc} ; 1.188.7^{bc}, hótārā dāivya kavī, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Āucathya ; Āpra, here Divine Hotars)

mandrājīhvā jugurvāni ḥótārā dāivya kavī, ॥ 1.13.8^b
 yajñām no yakṣatām imām, sidhrām adyā divispṛcām. 1.13.8^c

- 2.41.20^b (Grtsamada ; to Dyāvāprthivyaū, or Havirdhāne)
 dyāvā naḥ prthivī imām sidhrām adyā divispṛcām,
 yajñām devēṣu yachatām.
 5.13.2^b (Sutamābhara Ātreya ; to Agni)
 agnē stōmām manāmahe sidhrām adyā divispṛcāḥ,
 devāsya dravinasyāvaḥ.

The question of interpretation involved is this: Is divispṛcāḥ, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe ? The translators, Ludwig, 351 ; Grassmann ; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛcāḥ, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1 ; 2.5.7 ; 5.52.4 ; 6.16.22 ; 8.6.3 ; 9.10.9.17. We may accept this conclusion notwithstanding that divispṛc is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā suṣūdati devó devēṣu mēdhiraḥ ; 1.188.10^c,
 agnīr havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya; to Agni)
 sā jāyamānaḥ paramé vyòmany avir agnir abhavan mātariçvane,
 asyā krátvā samidhanāsyā majmānā prā dyāvā çocīḥ pṛthivī arocayat.

6.8.2^a (Bharadvāja Barhaspatya; to Vaiçvānara)
 sā jāyamānaḥ paramé vyòmani vratāny agnir vratapā araksata,
 vy antārikṣam amimīta sukrátur vaiçvānaró mahinā nākam asprçat.

7.5.7^a (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 sā jāyamānaḥ paramé vyòman vāyūr ná pāthaḥ pári pási sadyāḥ,
 tvām bhūvanā janāyann abhi krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ādabdebbhir ādrpítebbhir iṣṭé 'nimiṣadbhiḥ pári páhi no jáḥ: 6.8.7^{ab},
 ādabdebbhis táva gopábbhir iṣṭé 'smākaḥ páhi triṣadhaṣṭha sūrin.]

Cf. Aufrecht, Preface to his Second Edition of the Ríg-Veda, p. xiv.

[1.144.4^b, samāné yónā mithunā sámokasā: 1.159.4^b, jāmi sāyonī mithunā
 sámokasā.]

1.144.5^b (Dirghatamas Āucathya; to Agni)
 tám im hinvanti dhítāyo dāça vriço devām mártāsa útāye havāmahe,
 dhānor ádhi pravāta á sā ṛṇvaty abhivrájadbhir vayúnā nāvādhita.

3.9.1^b (Viçvāmitra Gathina; to Agni)
 sákhāyas tvā vavṛmahe devām mártāsa útāye,
 [apām nápatam subhāgam sudítim] [supráturtim anehāsam.]
 c: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya; to Agni)
 cikitvínmanasaḥ tvā devām mártāsa útāye,
 vāreṇyasya té 'vasa iyánāso amanmahī.

8.11.6^b (Vatsa Kāṇva; to Agni)
 vípraḥ víprāsó 'vase devām mártāsa útāye,
 [agnim gṛbbhir havāmahe.] 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300; ii. 69; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya; to Agni)
 ágne juṣásva prāti harya tād váco mándra svādhāva řtajāta súkrato,
 yó viçvātaḥ pratyāññ ási darçató raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyāḥ.

8.74.7^c (Gopavana Ātreya; to Agni)
 iyām te návyasī matir ágne ádhāy asmád á,
 mándra sújāta súkrató 'mūra dāsmātithe.

10.64.11^a (Gaya Plāta; to Viçve Devāḥ, here Maruts)
 raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyo bhadrá rudráṇam marútām
 úpastutih,
 góbhiḥ śyāma yaçāso jāneṣv á sādā devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sú[ādhāva fta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sāmānāyāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī samcārantī: 3.33.3^d; 10.17.11^c, samānām yōnim ānu samcārantī (10.17.11^c, samcārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta āyōr dadācūr vājebhir aṣuṣānāḥ,
ubhé yāt toké tānaye dādhānā ṛtāsyā sāmān raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsyā yād viyutā sāsminn ūdhann ṛtāsyā dhāman raṇāyanta devāḥ,
mahān agnir nāmasā rātāhavyo vér adhvarīya sādām id ṛtāvā.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyāvāḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1^a to āyāvāḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmāteyām te agne pāṇyānto andhām dūritād ārakṣan,
rarākṣa tām sukṛto viṣvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyāvāḥ . . . yé pāyāvāḥ). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātṛid yād im viśtō mātariṣvā: 1.71.4^a, mātṛid yād im vibhṛto mātariṣvā. (see V. 1. 2. 5. 27.)

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī rināti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ṣocīr āstur nā ṣāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Māitrāvaruṇi; to Agni)

próthad āṣyo ná yāvase 'viṣyān yadā mahāḥ sanivāraṇād vy āsthāt,
ād asya vāto ānu vāti ṣocīr ādha sma te vrājanam kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti ṣocīḥ, and 10.142.4^c, yadā te vāto anuvāti ṣocīḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya; to Agni)

mahāḥ sá rāyá éṣate pátir dán iná ináśya vásunaḥ padá á,
 úpa dhrájan̄tam ádrayo vidhán̄n it.

10.93.6^c (Tānva Pārtha; to Viṣve Devāḥ)

utá no devāv aṇvínā ṣubhás páti dhāmabhir mitrávárūṇā uruṣyatām,
 mahāḥ sá rāyá éṣaté 'ti dhánveva duritá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Fischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán from 1.149.1^a, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṇvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

prá sá kṣitir asura yá máhi priyá řtāvānāv řtām á ghoṣatho brhát,
 yuvām divó brható dākṣam abhúvam gām ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viṣvamanas Vāiyaṇva; to Mitra and Varuṇa)

mahāntā mitrávárūṇā samrájā devāv ásurā,
 řtāvānāv řtām á ghoṣato brhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224; *RV. Noten*, p. 149.1.152.1^d, řténa mitrávaruṇā sacethe: 1.2.8^a, řténa mitrávaruṇāu.

[1.152.4^d, priyām mitráśya várūṇasya dhāma; 7.61.4^a, ṣánsā mitráśya, &c.;
 10.10.6^c, brhán mitráśya, &c.; 10.89.8^c, prá yé mitráśya, &c. Cf.
 . also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya; to Mitra and Varuṇa)

anaṇvó jātó anabhiṇúr árvā kánikradat patayad urdhvāsānuḥ,
 acittam bráhma jujuṣur yúvānaḥ prá mitré dhāma várūṇe gr̄nántaḥ.

4.36.1^a (Vāmadeva; to Ṛbhus)

anaṇvó jātó anabhiṇúr ukthyò ráthas tricakráḥ pári vartate rájaḥ,
 mahát tát vo devyāśya pravācanam dyám řbhavaḥ prthivīm yác ca
 púṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṇvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtetem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, á vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, á no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāh sajoṣā havyébhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhitibhir bhāranti.

4.42.9^b (Trasadasyu Paurukutsya; to Indra and Varuṇa)
purukutsāni hí vām ādāçad dhavyébhir indrāvaruṇā nāmobhiḥ,
āthā rājanān trasādasyum asyā vṛtrahānaṁ dadathur ardhadevām.
7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

á vām rājanāv adhvaré vavṛtyām hávyebhir indrāvaruṇā nāmobhiḥ,
prá vām ghṛtāci bāhvór dādhanā pāri tmānā viśurūpā jigāti., 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prá tát viṣṇu stavate vīryēna mṛgó ná bhīmāh kucaró giriṣṭhāh,
yásyorūsu trīṣú vikramāṇeṣv adhikṣiyānti bhūvanāni viçvā.

10.180.2^a (Jaya Āindri; to Indra)
mṛgó na bhīmāh kucaró giriṣṭhāh parāvāta á jaganthā párasyaḥ,
srkām samçāya pavim indra tigmām vi çātrūn tālhi vi mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prá tát viṣṇu stavate vīryāni mṛgó na bhīmāh kucaró giriṣṭhāh, parāvāta á jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tád asya priyām abhí pátho aṇyām náro yātra devayāvo mādanti,
urukramāsyā sá hí bāndhur itthá viṣṇoḥ padé paramé mādha útsah.

7.97.1^b (Vasiṣṭha ; to Indra)

yajñé divó nr̥śádane pr̥thivyá náro yátra devayávo mādanti,
indrāya yátra sávanāni sunvé gāman mādāya prathamām váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88 ; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya ; to Viṣṇu and Indra)

tá m̐ vardhanti máhy asya páuṁsyaṁ ní mātārā nayati rétase bhujé,
dádhati putró 'varaṁ páraṁ pitúr náma tṛtíyam ádhi rocané diváh.

9.75.2^{cd} (Kavi Bhārgava ; to Pavamāna Soma)

ṛtasya jihvá pavate mādhu priyāṁ vaktá pátir dhiyó asyá ádābhyah,
dádhati putráh pitrór apīcyāṁ náma tṛtíyam ádhi rocané diváh.

Cf. Muir, Original Sanskrit Texts, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tá (táh) is difficult: Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyaṇa, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktá pátir dhiyáh and dhíh herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya ; to Viṣṇu)

tát-tad íd asya páuṁsyaṁ gr̥ṇīmasinásya trātúr avṛkásya m̐lhúṣaḥ,
yáh pāṛthivāni tribhír íd vígāmabhir urú kramiṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva ; to Indra)

asyá vīṣṇo vyódana urú kramiṣṭa jīvāse,
yāvaṁ ná paçvá á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated pāda, vīṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vīṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya ; to Aṇvins)

ábodhy agnír jma úd eti súryo vy úśāç candrá mahy āvo arcīṣa,
āyukṣātām aṇvínā yátave ráthaṁ prāsavīd deváh savitá jágat pr̥thak.

10.35.6^c (Luça Dhānāka ; to Viçve Devāh)

anamivá uśāsa á carantu na úd agnáyo jihatām jyótiṣā br̥hát,
āyukṣātām aṇvínā tūtujīm ráthaṁ svasty āgnīm samidhānām imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam açvinā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭam nī rāpāṇsi mrkṣataṁ sēdhataṁ dvēṣo
bhāvataṁ sacābhuvā.

1.159.1^a (Dirghatamas Āucathya; to Dyāvāprthivyaū)
prā dyāvā yajñāiḥ prthivī r̥tāvṛdhā mahī stuṣe vidātheṣu prācetasā,
devébhir yé devāputre sudāṁsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvāprthivyaū)
prā dyāvā yajñāiḥ prthivī nāmobhiḥ sabādha iḥe brhatī yājatre,
té cid dhī pūrve kavāyo gr̥nāntaḥ puró mahī dadhiré devāputre.

[1.159.4^b, jāmi sāyonī mithunā sámokasā: 1.144.4^b, samāné yónā mithunā
sámokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo
vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya; to Dyāvāprthivyaū)
tād rādho adyā savitúr vāreṇyaṁ vayām devāsya prasavé manāmahe,
asmābhyaṁ dyāvāprthivi sucetūnā rayīm dhattaṁ vāsumantaṁ ṣatagvīnam.

4.34.10^b (Vāmadeva; to R̥bhus)
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-
kṣūm,

té agrepā r̥bhavo mandasānā asmé dhatta yé ca rātīm gr̥nānti.

4.49.4^b (Vāmadeva; to Indra and Br̥haspati)
asmé indrābr̥haspati rayīm dhattaṁ ṣatagvīnam,
āçvāvantaṁ sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāçvādhvarāya devā rayīm dhatthó vāsumantaṁ purukṣūm,
asmé sá indrāvaruṇāv āpi ṣyāt prā yó bhanākti vanúṣām āçastīḥ.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmé indrāvaruṇā viçvāvāraṁ rayīm dhattaṁ vāsumantaṁ purukṣūm,
prā yá ādityó ānṛtā mināty āmitā çūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle',
Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmani dhiṣāne antār iyate: 1.35.9^b, ubhé dyāvāprthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya; to Dyāvāprthivyaū, here Sūrya)
ayām devānām apāsām apāstamo yó jajāna ródasi viçvāçam̐bhuvā,
vī yó mamé rájaṣī sukratūyāyājārebhi skāmbhanebhiḥ sām ānṛce.

6.7.7^a (Bharadvāja Bārhaspatya ; to Vaiṣvānara)

vi yó rájáñsy ámimīta sukrátur ₁vaiṣvānaró ví divó rocaná kavīh,₁
~~cf.~~ cf. 6.6.7^b

pári yó víçvā bhúvanāni paprathé 'dabdhó gopá amṛtasya rakṣitá.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu ; and 6.8.2^c, vy ántárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated pāda see Part 2, chapter 2, class A 3 ; for sám ānṛce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakrīvānsa (13^a, suṣupvānsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya ; to Ṛbhus)

niç cārmaṇo gām arinīta dhītibhir yá járaṇta yuvaçá tákr̥notana,
 sáudhanvanā áçvād áçvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vāmadeva ; to Ṛbhus)

₁ékaṁ ví cakra camasāṁ caturvayaṁ₁ niç cārmaṇo gām arinīta dhīti-
 bhih,
 áthā devésv amṛtatvām ānaça çruṣṭí vājā ṛbhavas tát va ukthyām. ~~cf.~~ 4.35.2^d

1.162.1^{ab} (Dirghatamas Āucathya ; Açvastutiḥ)

má no mitró váruṇo aryamáyúr indra ṛbhukṣá marútaḥ pári khyan,
 yád vājino devájatasya sápteḥ pravakṣyámo vidáthe vryāni.

5.41.2^{ab} (Atri Bhāuma ; to Viçve Devāḥ)

té no mitró váruṇo aryamáyúr indra ṛbhukṣá marúto juṣanta,
 námobhir vā yé dádhate suvr̥ktīm stómaṁ rudráya mīhūse sajósāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téśāṁ abhígūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárva tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditiḥ kṛnotu : 4.39.3^c, ānāgasam tám áditiḥ kṛnotu.]

1.163.7^c (Dirghatamas Āucathya ; Açvastutiḥ)

átrā te rūpām uttamām apaçyam jígīṣamānam iṣá á padé góḥ,
 yadā te máрто ánu bhógam ānaḥ ád id grásiṣṭha ósadhīr ajigāḥ.

10.7.2^c (Trita Āptya ; to Agni)

imā agne matáyas túbhyaṁ jātá góbbhir áçvair abhí gr̥nanti rádhaḥ,
 yadā te máрто ánu bhógam ānaḥ vāso dádhanó matibhiḥ sujāta.

Cf. Oldenberg, RV. Noten, p. 156 ; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya ; Açvastutiḥ)

irmántāsaḥ sílikamadhyaṁāsaḥ sám çúraṇāso divyāso átyāḥ,
 hañsá iva çreṇiçó yatante yád ákṣiṣur divyām ájnam áçvāḥ.

3.8.9^a (Viṣvāmitra Gāthina; to the Yūpa)

haṁsā iva creṇiṣṭó yātānāḥ ṣukrá vāsānāḥ svāravo na āguḥ,
unniyāmānāḥ kavibhiḥ purāstād [devā devānam āpi yanti pāthāḥ.]

3.8.9^d

In the light of anta and madhyama, ṣūraṇāso, in 1.163.10, may perhaps harbour a compound ṣūra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahīdhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: *irmāntāsah*, 'broad-haunched'; *silikamadhyamāsah*, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhī sām navante: 10.71.3^d, tāni saptā rebhā abhī sām navante.]

[1.164.21^c, inó viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyenā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Māyābhedaḥ)

āpaçyam gopām ānipadyamānam ā ca pārā ca pathibhiḥ cārantam,
sā sadhrīcīḥ sā viṣūcir vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantāḥ syāma: 7.41.5^b, téna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmāṇi prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñēna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
té ha nákaḥ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām bṛhāntam apām gārbhaṁ darçatām oṣadhīnām,
abhīpató vṛṣṭibhis tarpāyantām sārāsvantam āvase jōhavīmi.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)

apām gārbhaṁ darçatām oṣadhīnām vānā jajāna subhāgā virūpam,
devāsaç cin mánasā sām hī jagmūḥ pāniṣṭhaṁ jātām tavāsam duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbhaṁ darçatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyaṁ suparnaṁ will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devó bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)

eṣā va stómo maruta iyām gīr māndāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvé vayām vidyāmeṣām vṛjānaṁ jīrādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānaṁ
jīrādānum.

1.166.4^a, bháyante víçvā bhúvanāni harmyā: 1.85.8^c, bháyante víçvā bhúvanā
marúdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va útī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīna ūpa no yantu vājāḥ: 7.26.5^c, sahasrīna ūpa no māhi vājān.]

[1.167.9^b, arāttāc cic chāvaso ántam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām ávase suvṛktibhiḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

ásuta pñenir mahaté rāpāya tveṣām ayāsām marútām ántkam,
té sapsaráso 'janayantābhvam ád ít svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām pāry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śu no marúto mṛṇayantu: 1.171.3^a, stutāso no marúto, &c.]

1.170.5^a (Agastya; to Indra)

tvām iṣiṣe vasupate vāsūnām tvām mitrāṇām mitrapate dhēṣṭhaḥ,
 indra tvām marúbhiḥ sām vadasvādha práçāna ṛtuthā havīṣi.

8.71.8^c (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)
 āgne mākiṣ ṭe devāsya rātīm ádevo yuyota,
 tvām iṣiṣe vāsūnām.

[1.171.3^a, stutāso no marúto mṛṇayantu: 1.169.5^c, té śu no marúto, &c.]

1.174.2^b (Agastya; to Indra)

dāno viçā indra mṛdhrāvācaḥ saptá yát púraḥ çárma çāradīr dārt,
 ṛṇor apó anavadyāṇā yúne vṛtrām purukútsāya randhṭh.

6.20.10^c (Bharadvāja; to Indra)
 sanēma té 'vasā návyā indra prá pūráva stavanta enā yajñāiḥ,
 saptá yát púraḥ çárma çāradīr dārd dhán dāsīḥ purukútsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçāḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yád indra çāradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsyūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya; to Indra)

váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vātasyāçvā, 1.33.14^a
 prá sūraç cakráṁ vṛhatād abhíke 'bhí spṛdho yāsiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gautama; to Indra)

kútsāya çuṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavañ sahásrā,
 sadyó dāsyūn prá mṛṇa kutsyēna prá sūraç cakráṁ vṛhatād abhíke.

Stanza 1.174.5 shares its first pāda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

1.174.8^d (Agastya ; to Indra)

sānā tā-ta indra nāvya āguḥ sāho nābhó 'virāṇya pūrvīḥ,
bhīnāt pūro nā bhīdo ādevīr nanāmo vādhar ādevasya pīyóḥ.

2.19.7^d (Grtsamada ; to Indra)

evā ta indrocātham ahema çravyā ná tmānā vājāyantah,
açyāma tát saptam açuṣāṇā nanāmo vādhar ādevasya pīyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrehungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhūnir indra dhūnimatīr ṛṇór apāḥ sirā ná srāvantiḥ,
prā yāt samudrām āti çūra pārṣi pārāyā turvāçam yādum svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^o.

[1.175.2^b, vṛṣā mado vāreṇyaḥ : 8.46.8^a, yās te mado vāreṇyaḥ.]

[1.175.3^c, sahāvān dāsyum avratām : 9.41.2^c, sāhvāṇso dāsyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmīntamo hī te mado dyumnīntama utā krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yāthā pūrvebhyo jaritṛbhya indra māya ivāpo ná tṛṣyate babhūtha,
tām ānu tvā nivīdam johavīmi | vidyāmeṣām vṛjānam jirādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vāsyaiṣṭaya indram indo vṛṣā viça,
| rghāyāmāna invasi, | çātrum ānti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

| pāvasva devavīr āti, | pavītram soma rānhya,
indram indo vṛṣā viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1 : 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fließ ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit : 'Berausch zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda indram indo vṛṣā viça in the Pavamāna hymn is in faultless connexion ; its extraneous and parenthetic character in 1.176.1 is due to borrowing : 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra !—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q.v.) : both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2:

sá váhniḥ soma jāgrviḥ pávasva devavír āti, abhi kóçaṁ madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, rghāyāmāṇa invasi: 1.10.8^b, rghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaç carṣaṇInām.

[1.176.2^d, yávam ná cārkrṣad vīṣā: 1.23.15^c, góbhīr yávam ná cārkrṣat.]

1.176.3^a (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca kṣitínām vásu,

spāçāyasya yó asmadhrúg divyévāçānir jahi.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yásya víçvāni hástayor ūcúr vásūni ní dvitā,

vīrāsya prtanāśahaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaniprá vṛṣabhó jánānam rájā kṛṣṭínām puruhūtá indrah,

stutáh çravyasānn ávasópa madrig yuktvá hári vīṣanā yāhy arvāñ. ~~cf.~~ cf. 1.177.1^d

4.17.5^b (Vāmadeva Gāutama; to Indra)

yá éka íc cyāváyati prá bhūmā rájā kṛṣṭínām puruhūtá indrah,

satyām enam ānu víçve madanti rātim devásya gṛṇató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vīṣanā yāhy arvāñ: 5.40.4^c, yuktvá hāribhyām úpa yāsad arvāñ.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vīṣanam vīṣā te sutáh sómah páriṣiktā mádhūni,

yuktvá vīṣabhyām vṛṣabha kṣitínām hāribhyām yāhi pravátópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gṛbhitām te mána indra dvibārhaḥ sutáh sómah páriṣiktā mádhūni,

visrṣṭadhenā bharate suvrktir iyám indram jóhuvati manīṣā.

See the preceding item. For visrṣṭadhenā see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvān ūpa brāhmāni mānyāsya kārōh,

vidyāma vāstor āvasā grṇānto [vidyāmeśām vrjānam jirādānum.]

refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na spṛdhaḥ sām ajā samātsv indra rārāndhī mithatīr ādeviḥ,

vidyāma vāstor āvasā grṇānto [bharadvāja utā ta indra nūnām.]

6.25.9^d

10.89.17^c (Reṇu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām [vidyāma sumatīnām nāvānām.]

1.4.3^b

vidyāma vāstor āvasā grṇānto [viṣvāmītrā utā ta indra nūnām.]

6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, ibid. p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākān devébhir āvadann ṛtāni,

té cid āvasur nahy āntam āpūḥ sām ū nū pātnīr vṛṣabhir jagamyuḥ.

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ,

pitṛn tāpasvato yama tāñc cid evāpi gachatāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, Mysterium und Mimus, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hṛtsū pitām ūpa bruve,

yāt sīm āgaḥ cakṛmā tát sū mṛlatu pulukāmo hí mārtyaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā [sākhāyām vā sādām id bhrātaram vā,]

1.185.5^b

veçām vā nityām varuṇāraṇam vā yāt sīm āgaḥ cakṛmā çirāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrām vāruṇam indram voceḥ,

yāt sīm āgaḥ cakṛmā tát sū mṛla tād aryamāditih çirathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Aṣvins)

tām vām rátham vayām adyā huvema stómāir aṣvinā suvitāya návyam,

āriṣṭanemim pári dyām iyānām [vidyāmeśām vrjānam jirādānum.]

refrain, 1.165.15^d ff.

4.44.1^a (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Aṇvins)
 tāṁ vām rátham vayám adyá huvema prthujráyam aṇvínā sámgaṭim
 góh,
 yáḥ suryám váhati vandhuráyúr girváhasam purutámam vasūyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya; to Aṇvins)

ávavidham táugryám apsv antár anārambhané tāmasi práviddham,
 cātasro návo játhasasya jūṣṭā úd aṇvibhyám iṣitāḥ párayanti.

7.104.3^b (Vasiṣṭha; to Indra and Soma)
 indrasomā duṣkṛto vavré antár anārambhané tāmasi prá vidhyatam,
 yāthā nātāḥ púnar ékaḥ canódayat tād vām astu sáhase manyumác chāvah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhasasya in 1.182.6^c see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā váta-
 ranhāḥ.

1.183.3^{cd} (Agastya; to Aṇvins)

á tiṣṭhatam suvṛtam yó rátho vām ánu vratāni vartate havīṣmān,
 yéna narā nāsatyēṣayādhyāi vartír yāthás tánayāya tmāne ca.

1.184.5^c (The same)
 eṣá vām stómo aṇvināv akāri mánēbhir maghavānā suvṛktí,
 yātām vartís tánayāya tmāne cāgástye nāsatyā mādantā.
 6.49.5^{cd} (Rjigvan Bhāradvāja; to Viṣve Devāḥ)
 sá me vāpuḥ chādayad aṇvínor yó rátho virúkmān mánasā yujānāḥ,
 yéna narā nāsatyēṣayādhyāi vartír yāthás tánayāya tmāne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{c+d} (Agastya; to Aṇvins)

má vām vṛko má vṛkír á dadharshín má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gir dāsrāv imé vām nidháyo mádhūnām.

8.57(Val. 9).4^a (Medhya Kāṇva; to Aṇvins)
 ayám vām bhāgó níhito yajatremá giro nāsatyópa yātam,
 píbatam sómam mádhumantam asmé prá dāṇvānsam avatām ṇacirbhiḥ.

3.58.5^d (Viçvāmitra; to Aṣvins)
 tirāḥ purū cid aṣvinā rājāṁsy āṅgūṣó vām maghavānā jāneṣu,
 [éhá yātaṁ pathibhir devayānāir] dāsrāv imé vām nidhāyo mādhnām.
 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^c in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)
 yuvām gótamaḥ purumīlho átrir dāsrā hávaté 'vase havīṣmān,
 díḥam na diṣṭām rjūyeva yāntá me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgirasa; to Aṣvins)
 ā me hávaṁ nāsatyā₁ aṣvinā gáchataṁ yuvám,₁ 5.75.3^b
 [mādhvaḥ sómasya pítāye.] 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pítāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārám asyá.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)
 [átāriṣma támasas pārám asyá] prāti vām stómo aṣvināv adhāyi, 1.93.6^a
 éhá yātaṁ pathibhir devayānāir [vidyāmeṣām vṛjānaṁ jīrādānum.]
 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Aṣvins)
 tirāḥ purū cid aṣvinā rājāṁsy āṅgūṣó vām maghavānā jāneṣu,
 éhá yātaṁ pathibhir devayānāir [dāsrāv imé vām nidhāyo mādhnām.]
 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^a, and the cadence pathibhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ū sú vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartís tánayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
 tyeṣayādhyāi vartír yāthás tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rākṣataṁ pṛthivi no ábhvat.

1.185.8^b (Agastya; to Dyāvāpṛthivyāu)
 devān vā yác cakṛmā kác cid āgaḥ sákhāyaṁ vā sádam ij jáspatim vā,
 iyām dhír bhūyā avayānam eṣām [dyāvā rākṣataṁ pṛthivi no ábhvat.]
 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyāṁ varuṇa mitryāṁ vā sákhāyāṁ vā sádam id bhrátarāṁ vā,
veçāṁ vā nityāṁ varuṇāraṇāṁ vā yát sim āgaç cakrmā çiráthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitró aryamá vāruṇaḥ sajósāḥ,
bhúvan yáthā no viçve vṛdhāsāḥ káran suśāhā vithurāṁ ná çávaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

úid vām prkṣāso mādhumanto asthur, úā sūryo aruhac chukráṁ árṇaḥ,
yásmā ādityā ādhvano rádanti mitró aryamá vāruṇaḥ sajósāḥ.

a : 4.45.2^a ; b : 5.45.10^a

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

préṣṭham vo átithim grñise 'gnim çastibhir turváṇiḥ sajósāḥ,
asad yáthā no vāruṇaḥ suktirtir iṣaç ca parṣad arigúrtāḥ sūriḥ.

8.84.1^a (Uçanas Kāvya ; to Agni)

préṣṭham vo átithim stuṣé mitráṁ iva priyám,
agnim rátham ná védyam.

8.19.8^b

Pāda 8.84.1^a, préṣṭham vo átithim, followed by stuṣé, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, préṣṭham u priyāṇām stuyh ... agnim ...

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

úpa va éṣe námasā jigīṣosāsānaktā sudúgheva dhenúḥ,
samāné áhan vimámāno arkām viṣurūpe páyasi sásminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yóṣaṇe divyē mahí na uṣāsānaktā sudúgheva dhenúḥ,
barhiṣádā puruhūtē maghóni ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you ... Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : úpa va éṣe vándyebhiḥ çūśāḥ ... arkāḥ, uṣāsānaktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uśāsānāktā sudūghām iva dhenūm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der Ṛṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāsānāktā hier akkusative sind?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnam barhīr ōjasā sahasravīram astr̥ṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamāna str̥ṇān hārīḥ,
devēṣu devā īyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17.
The Pavamāna stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hōtārā dāivyā kavī, yajñām no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣūdati.

1.189.1^b (Agastya ; to Agni)
agne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhurāṇām éno bhūyīṣṭhaṁ te nāmauktiṁ vidhema.

3.5.6^b (Viçvāmitra Gāthina ; to Agni)
ṛbhūç cakra īdyaṁ cāru nāma viçvāni devó vayūnāni vidvān,
sasāsya cārma ghṛtāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)
agne tvām pārayā nāvyo asmān svastībhir āti durgāṇi viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tanyāya çām yōḥ.
10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)
nāvā ná kṣōdaḥ pradiçāḥ pṛthivyāḥ svastībhir āti durgāṇi viçvā,
svām prajāṁ bṛhāduktho mahitvāvaṛeṣv adadhād ā parēṣu.

Cf. 1.99.1^c, sá naḥ parṣad āti durgāṇi viçvā.

[1.190.2^b, sárgo ná yó devayatām ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evā mahás tuvijātás túviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó vīrávad dhātu gómad [vidyāmeṣām vṛjānam jitrādānum.]
refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitravaruṇi ; to Indra)
[evéd indram vṛṣaṇam vājrabāhum] vasiṣṭhāso abhy arcanty arkāiḥ,
cf. 7.23.6^a

sá na stutó vīrávad dhātu gómad [yūyam pāta svastībhiḥ sādā naḥ.]
refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhīndram vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny ādṛṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)

nī gāvo goṣṭhé asadan nī mrgāso avikṣata,

nī ketāvo jánānām [ny ādṛṣṭā alipsata.]

ॐ 1.191.1^d

5.66.4^c (Ratahavya Ātreya ; to Mitra and Varuṇa)

ādhā hī kāvyā yuvām dāksasya pūrbhīr adbhutā,

nī ketūnā jánānām cikēthe pūtaḍakṣasā.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)

etā u tyé prāty adṛṣṭan pradoṣām tāskarā iva.

[ādṛṣṭā viṇvadrṣṭāḥ] prātibuddhā abhūtana.

ॐ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṭan purāstāj jyōtir yāchantīr uṣāso vibhātīḥ,

[ājījanan sūryam yajñam agnīm, apācīnam tāmo agād ājuṣtam. ॐ 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṣṭan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādṛṣṭā viṇvadrṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāré asya yójanam hariṣṭhā

mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tūc cin nú ná maranti nó

vayām, &c. ; 1.191.13^{de}, āré asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruṇa Vāitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣṭrām tvām agnīd
ṛtāyatāḥ,
tāva praçāstrām tvām adhvariṇyasi brahmā cāsi gr̥hāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prá hí nési vāsya á bṛhád vadema vidátthe suvīrāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, Prol. p. 431; RV. Noten, p. 189; Pischel, Ved. Stud. ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhád vadema vidátthe suvīrāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhí tvā náktīr uśāso vavāçiré 'gne vatsām ná svásareṣu dhenávaḥ,
divá ivéd aratír mānuṣā yugá kṣāpo bhāsi puruvāra saṁyātaḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtīśaḥ vāsor mandānām āndhasaḥ,
abhí vatsām ná svásareṣu dhenáva īndram gīrbhīr navāmahe.]

8.76.5^c

Cf. Geldner, Ved. Stud. iii. 114, who renders erroneously náktīr uśāso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçire; cf. 9.94.2.

[**2.2.4^d**, pāthó ná pāyūm jānāsī ubhé ānu : 9.70.3^b, ādābhyāso janūṣī ubhé ānu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)

sá idhāná usáso rámyā ánu svār ná dīded aruṣēṇa bhānūnā,
hótrābhīr agnīr mānuṣaḥ svadhvaró rája viçám átithiç cārur āyāve.

10.11.5^b (Havirdhāna Āṅgi; to Agni)

sādāsi raṇvó yāvaseva pūṣyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,
vīprasya vā yāc chaçamānā ukthyaṁ vājam sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótrābhīr agnīm mānuṣaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnīr nihitaḥ pṛthivyāṁ pratyān viçvāni bhūvanāny asthāt,
hótā pavakāḥ pradīvaḥ sumedhā devó devān yajatv agnīr árhan.

10.2.2^d (Trita Āptya; to Agni)

ṛvəsi hotrām utā potráṁ jānanām, mandhatāsi draviṇodā ṛtāvā,
svāhā vayāṁ kṛṇāvāmā haviṁṣi devó devān yajatv agnīr árhan. 1.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivyā Hotārā)

dāivyā hótārā prathamā vidúṣṭara rjū yakṣataḥ sám ṛcā vapuṣṭarā,
devān yajantāv ṛtuthā sám añjato nābhā pṛthivyā ádhi sānuṣu triṣū.

3.4.7^a (Viçvāmitra Gāthina; Āpra, to Dāivyā Hotārā) =

3.7.8^a (Viçvāmitra Gāthina; to Agni)

dāivyā hótārā prathamā ny ṛñje saptā pṛkṣāsaḥ svadhāyā madanti,
ṛtām çānsanta ṛtām it tá ahur ánu vratām vratapā dīdhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)

dāivyā hótārā prathamā puróhita ṛtāsya pāntham ānv emi sādhuṣā,
ksētrasya pātiṁ prátiveçam imahe viçvān devūn amṛtān āprayuchataḥ. 1.124.3^c

10.110.7^a (Jamadagni Bhārgava, or Rama Jāmadagnya; Āpra, to Dāivyā

Hotārā)

dāivyā hótārā prathamā suvácā mīmānā yajñām mānuṣo yājadhyāi,
pracodāyanta vidátheṣu kārū prācīnam jyótiḥ pradiçā diçāntā.

3.29.4^b (Viçvāmitra; to Agni)

īlayās tvā padé vayām nābhā pṛthivyā ádhi,
jātavedo ní dhīmāhy ṛagne havyāyā vólhave. 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman pṛthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām ápy etu páthah: 3.8.9^d; 7.47.3^b, devā (7.47.3^b, devír) devānām ápi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté gṛitó ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarātham yāhy arvān nānarathām vā vibhāvo hy ācvaḥ,
pātnivatas triṇcātām triṇc ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyóh,
eśā viçvāny abhy āstu bhūmā devānām agnir aratir jirāçvaḥ.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçūm ná naṣtām padāir ānu gman,
gūhā cātantam uçijo nāmobhir ichānto dhīrā bhṛgāvo vīndan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^a; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hí çucīnā çucīḥ praçāstā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāṇva; to Indra)

stotā yāt te vicarṣanir atipraçardhāyad girāḥ,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣanir in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛṣṇinām vicarṣanīḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṇi and carṣanī shows that the vicarṣanī means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)
 yāthā vidvān āraṁ kārād viṣvebhyo yajatēbhyah,
 ayām agne tvé āpi yām yajñān cakrṁā vayām.

8.44.28^a (Virūpa Āngirasa ; to Agni)
 ayām agne tvé āpi jaritā bhutu santya,
 tasmāi pāvaka mṛṣaya.

I.10.9^c

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kārāḥ for kārāt. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imā u śu ṇrudhī girāḥ.

2.6.5^a (Somāhuti Bhārgava ; to Agni)
 sā no vṛṣṭīm divās pāri sā no vājam anarvāṇam,
 sā naḥ sahasrīṇīr īṣaḥ.

9.65.24^a (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)
 té no vṛṣṭīm divās pāri pāvantām ā suvīryam,
 suvānā devāsa indavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5.

[2.7.3^c: āti gāhemahi dviṣaḥ: 3.27.3^c, āti dvēsānsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)
 ōcūciḥ pāvaka vāndyó 'gne bṛhād ví rocasa,
 tvām ghr̥tēbhīr āhutaḥ.

7.15.10^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 agnī rākṣānsi sedhati, ōkṛācōcir āmartyaḥ,
 ōcūciḥ pāvakā īdyah.

I.79.12^b

Cf. agnīḥ pāvakā īdyah, 3.27.4^b.

[2.8.5^b, agnīm ukthāni vāvṛdhuḥ: 8.6.35^a; 95.6^b, indram ukthāni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)
 ātrim ānu svarājyam agnīm ukthāni vāvṛdhuḥ,
 víḡvā ādhi ṇriyo dadhe.

cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāṇy ārjunā ví vo máde víçvā ádhi çriyo dhiṣe vívaksase.
 10.127.1^c (Kuçika Śaumbhara, or Rātri Bhāradvājī; Rātristavaḥ)
 rátri vy ākhyad āyatī purutrā devy ākṣābhiḥ,
 víçvā ádhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^c, saptó ádhi çriyo dhīre.

2.8.6^{c+d} (Gr̥tsamada; to Agni)
 agnér indrasya sómasya devānām ūtibhir vayám,
 áriṣyantāḥ sacemahy abhí śyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vāiṣaṇva; to Viçve Devāḥ)
 té no nāvám uruṣyata dívā náktam sudānavāḥ,
 áriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 tvāyā víreṇa víravo 'bhí śyāma pṛtanyatāḥ,
 kṣārā no abhí váryam.

Cf. sāsaḥyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gr̥tsamada; to Indra)
 sṛjó mahír indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 āmartyam cid dāsām mānyamānam āvabhīnad ukthāir vāvṛdhanāḥ.

7.21.3^b (Vasiṣṭha Maitrāvaruṇi; to Indra)
 tvām indra srāvitavā apás kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 tvád vāvakre rathyò na dhénā réjante víçvā krtrimāṇi bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gr̥tsamada; to Indra)
 çubhrām nú te çusman vārdhāyantaḥ çubhrām vājraṁ bāhvór dādhanāḥ,
 çubhrás tvām indra vāvṛdhanó asmé dāsīr víçāḥ sūryeṇa sahyāḥ.
 gūhā hitām gūhyaṁ gūḥām apsv āpivṛtam māyīnam kṣiyāntam,
 utó apó dyām tastabhvānsam āhann āhim çūra vīryeṇa.

3.39.6^c (Viçvāmitra; to Indra)
 indro mādhu sāmabhṛtam usríyāyā padvād viveda çaphāvan náme góḥ,
 gūhā hitām gūhyaṁ gūḥām apsú háste dadhe dākṣiṇe dākṣiṇāvān.
 10.148.2^{b+c} (Pṛthu Vāinya; to Indra)
 ṛṣvās tvām indra çūra jātó dāsīr víçāḥ sūryeṇa sahyāḥ,
 gūhā hitām gūhyaṁ gūḥām apsú bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim niedergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75 : 'le Soma caché dans les eaux (dans la nuée)'. Sāyaṇa refers the pāda to the demon Kuyava : the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility ; 10.148.2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrāvaṇa (pitcher?)'. In 3.39.6 Sāyaṇa still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds ; see the passages in Grassmann under hāste ; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that gūhā hitām, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyaṇa contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada ; to Indra)

pībā-pibéd indra çūra sómaṁ māndantu tvā mandíṇaḥ sutásah, 1.134.2^a
prñantas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

10.22.15^a (Vimada Āindra, or some other ; to Indra)

pībā-pibéd indra çūra sómaṁ mā riṣaṇyo vasavāna vásuḥ sán,
utā trāyasva gr̥ṇatō maghóno mahāç ca rāyō revátas kṛdhi naḥ.
10.22.15^c

2.11.11^b, māndantu tvā mandíṇaḥ sutásah : 1.134.2^a, māndantu tvā mandíno
vāyav índavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada ; to
Indra)

nūnám sá te prāti váraṁ jaritré duhiyád indra dākṣiṇā maghónī,
çíkṣā stotṛbhyo máti dhag bhágo no bṛhád vadema vidátthe suvíraḥ.
refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107 ; Oldenberg, RV. Noten, p. 196.

[2.12 : 10.121, sundry looser resemblances ; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatváhim áriṇāt saptá sindhūn : 4.28.1^c ; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāḥ saptáraçmir vṛṣabhás túviṣmān : 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avāsṛjat sártave saptá sindhūn : 1.32.12^d, avāsṛjah sártave saptá sindhūn.

2.12.14^b (Gr̥tsamada ; to Indra)

yāḥ sunvántam ávati yāḥ pácantam yāḥ çānsantam yāḥ çaçamānám ūtí,
yasya bráhma vārdhanam yasya sómo yásyedam rádhah sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johútraḥ sákhā çivó narām astu pātá,
yāḥ çānsantam yāḥ çaçamānám ūtí pácantam ca stuvántam ca pranēṣat.

2.12.15^c (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá ā cid vājam dārdarṣi sá kilāsi satyāḥ,
vayām ta indra viṇvāha priyāsaḥ _{└suvīrāso vidátham ā vadema.} 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no mā no nidrá ṛcata mótá jálpiḥ,
vayām sómasya viṇvāha priyāsaḥ _{└suvīrāso vidátham ā vadema.} 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvīrāso vidátham ā vadema.

2.13.2^d–4^d, yás tákr̥noḥ prathamām sāsya ukthyāḥ.

2.13.9^b (Gr̥tsamada; to Indra)

çatām vā yāsya dáça sākām ádya ékasya çruṣṭáu yád dha codám ávitha,
arajjáu dásyūn sám unab dabhítaye suprávyò abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyatithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhíya indra siśāsataḥ,
çagdhí yáthā rúçamaḥ çyāvakaḥ kípam indra prāvaḥ svāṇaram.

The reason for confronting the two faintly similar pādas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, stotṛnām prerakām yajamānam¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhīti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmábhyaṁ tād vaso dānāya rádhah sám arthayasva bahú te vasavyām,
indra yác citráṁ çravasyá ánu dyūn _{└br̥hád vadema vidáthe suvīrāḥ.}

1.116^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcata mádyam ándhaḥ,
kāmí hí viráh sadám asya pītīm juhóta víṣṇe tád íd eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ)

āgmān āpa uçatīr barhīr édām ny ádhvaré asadan devayāntīḥ,
ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçákā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, Sitzungsberichte der Berliner Akademie der Wissenschaften, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya coditā in 1.51.8. The word paurá similarly plays upon the idea 'liberal', purukṣt, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavrivánsam vṛtrám jaghāṇāçányeva vṛkṣám,
tásmā etám bharata tadvaçāyañ eṣá indro arhati pītīm asya.

2.37.1^c (Gr̥tsamada ; to R̥tus)

mándasva hotrād ánu jóṣam ándhasó ṛ'dhvaryavaḥ sá pūrnám vaṣṭy
ásicam,₁ cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotrād sóman dravinodah píba
rtúbhiḥ.

2.14.10^b (Gr̥tsamada ; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir im̐ pr̥natā bhojám índram,
védāham asya nibhṛtañ ma etād dītsantañ bhūyo yajatāç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vaḥ sakhayāḥ sám yáthā sutēsu sómebhir im̐ pr̥natā bhojám índram,
kuvīt tásmā ásatī no bhārāya ná súṣvim índro 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c: 1.32.3^b, trikadrakeṣv apibat sutásya.

2.15.2^c: 1.103.2^a, sá dhārayat pr̥thivīm papráthac ca.

2.15.2^d–9^d, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9: see 2.15.10.

2.17.4^a (Gr̥tsamada ; to Indra)

ádha yó viçvā bhúvanābhī majmāneçānakīt prāvayā abhy ávardhata,
ád ródasī jyotiṣa váhnir átanot sívyan támānsi dúdhita sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imá ca viçvā bhúvanābhī majmánā,
yūthé ná niṣṭhā vṛṣabhó vi tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^{ab} possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6: see 2.15.10.

2.18.3^d (Gr̥tsamada; to Indra)

hārī nū kaṁ rátha índrasya yojám ayāi súktena vácasā návena,
mó śu tvám átra bahávo hí viprā ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmitra; to Indra)

mā te harī vīsaṇā vītápr̥sthā ní rīraman yájamānāso anyé,
atyāyāhi çāçvato vayám té 'raṁ sutébbhiḥ kṛṇavāma sómāḥ.

Cf. 10.160.1^{cd}, indra mā tvā yájamānāso anyé ní rīraman túbhyam imé sutāsaḥ. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayāntaḥ, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

māma brāhmendra yāhy áchā viçvā hārī dhurī dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmiṁ chūra sávane mādayasva.

7.23.5^d (Vasiṣṭha Maitravaruṇi; to Indra)

té tvā mādā indra mādayantu çuṣmīṇaṁ tuvīrādhasaṁ jaritré,
éko devatrā dāyase hí mártān asmiṁ chūra sávane mādayasva.

7.29.2^c (The same)

brāhman vīra brāhmakṛtīm juṣāṇò 'rvācīnó háribhir yahi túyam,

cf. 3.43.3^b

asmínn ū śu sávane mādayasvó pa brāhmāṇi çṛṇava imā naḥ.

6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmín sávane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanāmo vādhar ádevasya pīyóḥ.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāḥ çāṁsantaṁ yāḥ çaçamānām ūtī.

2.20.5^d (Gr̥tsamada; to Indra)

só āṅgirasāṁ ucāthā jujuṣvān brāhmā tūtod índro gātúm iṣṇān,
muṣṇānn uśasaḥ sūryeṇa stavān ágnasya cic chiṇnathat pūrvyāṇi.

6.4.3^d (Bharadvāja Barhaspatya; to Agni)

dyāvo ná yāsa panáyanty ábhvaṁ bhāsāṁsi vaste sūryo ná çukráḥ,
ví yá inóty ajārah pávakó 'gnasya cic chiṇnathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2^c.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada; to Indra)

abhibhūve 'bhibhaṅgāya vanvaté 'ṣālhāya sáhamānāya vedhāse,
tuvigrāye váhnaye duṣṭāritave satrāsāhe nāma indrāya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēṣave devāya svadhāvne,
āṣālhāya sáhamānāya vedhāse tigmāyudhāya bharatā ḡṇótu nah.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam̐ prā kṛtāni vīryā: 1.32.1^a, indrasya nū vīryāni prā
vocam.]

2.22.1^d–3^d, sāinaṁ saçcad devó devāṁ satyām indraṁ satyā induh.

2.22.4^c, divi pravācyam̐ kṛtām: 1.105.16^b, divi pravācyam̐ kṛtāḥ.

2.23.5^a (Gr̥tsamada; to Brahmanaspati)

nā tām āñho ná duritām kútaç caná nārātayas titirur ná dvayāvinah,
viçvā id asmād dhvarāso vi bādhasa yām sugopā rākṣasi brahmanas pate.

8.19.6^c (Sobhari Kāṇva; to Agni)

tāsyéd ārvanto ranhayanta ācāvas tāsyā dyumnitamam̐ yāçah,
ná tām āñho devākṛtam kútaç caná na mārtyakṛtam naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or Āñhomuc Vāmadevya; to Viçve
Devāḥ)

nā tām āñho ná duritām dévāso aṣṭa mārtyam,
sajōṣaso yām aryamā mitró nāyanti vāruṇo āti dvīṣah.

Cf. 7.82.7, ná tām āñho ná duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āñhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.35.5^a, because it substitutes devākṛtam for ná duritām.

2.23.8^c (Gr̥tsamada; to Br̥haspati)

trātāram̐ tvā tanūnām̐ havāmahé 'vaspartar adhivaktāram̐ asmayām,
bṛhaspate devanído ní barhaya má durévā úttaram̐ sumnām̐ ún naçan.

6.61.3^a (Bharadvāja; to Sarasvatī)

sárasvatī devanído ní barhaya prajām̐ viçvasya bṛsayasya māyīnah,
utá kṣitibhyo 'vánir avindo viṣām ebhyo asravo vājīnivati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate... ní bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspátir ví vavarhā. In 6.61 Sarasvati is assimilated to Bṛhaspati in an especial degree: in st. 3, as dhínám avitrí 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, má no duḥcāṁso abhidipsúr iṇata: 1.23.9^c; 7.94.7^c, má no duḥcāṁsa iṇata; 10.25.7^d, má no duḥcāṁsa iṇatā vívakṣase.

2.23.11^c, ási satyá ṛṇayá brahmanas pate: 1.87.4^c, ási satyá ṛṇayāvānedyah.

[2.23.15^d, tát asmāsu dráviṇam dhehi citráṁ: 10.37.10^d, tát sūrya dráviṇam, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gr̥tsamada; to Brahmanaspati)

bráhmaṇas pate tvám asyá yantá sūktásya bodhi tánayaṁ ca jinva,
viṇvaṁ tát bhadráṁ yád ávanti devá ṛbṛhád vadema vidáthe suvírāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gr̥tsamada; to Aponaptar)

áyāṁsam agne suksitím jánāyáyāṁsam u maghávadbhyaḥ suvr̥ktím,
viṇvaṁ tát bhadráṁ yád ávanti devá ṛbṛhád vadema vidáthe su-
vírāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d–5^d, yám-yam yújam kṛṇuté bráhmaṇas pátih.

[2.25.4^b, sá sátvabhiḥ prathamó góṣu gachati: 1.83.1^a, ácāvāti prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gr̥tsamada; to Brahmanaspati)

tásmā id viṇve dhunayanta síndhavó 'chidrā cārma dadhire purúṇi,
devānām sumné subhágaḥ sá edhate yám-yam yújam kṛṇuté bráhmaṇas pátih.]

☞ refrain, 2.25.1^d–5^d

3.15.5^a (Utkīla Kātya; to Agni)

áchidrā cārma jaritaḥ purúṇi devān áchā dídyānaḥ sumedhāḥ,
rátho ná sásnir abhí vakṣi vājam ágne tvám ródasi naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlv. 223.

2.26.2^b (Gr̥tsamada; to Brahmanaspati)

yájasva víra prá vihi manāyató bhadráṁ mánah kṛṇuṣva vṛtratrúrye,
haviṣ kṛṇuṣva subhágo yáthásasi bráhmaṇas páter áva á vṛṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadráṁ mánah kṛṇuṣva vṛtratrúrye yénā samátsu sāsáhaḥ,
áva sthirá tanuhi bhūri cārdhatām vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, i. 33, ad 2.26.2^b : 'mache tüchtig deinen Geist zur Feindesschlacht.'
 { Grassmann, i. 424, ad 8.19.20^a : 'im Feindeskampfe mache heilvoll deinen Muth.'
 { Ludwig, 728, ad 2.26.2^b : 'fass guten mut zur bekämpfung der feinde.'
 { Ludwig, 401, ad 8.19.20^a : 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthirāṁ mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇmahe : 10.35.2^a, divāsprthivyor āva, &c.]

2.26.3^b, sā putrāir vājaṁ bharate dhānā nṛbhiḥ : 1.64.13^c, ārvadbhir vājaṁ, &c. ;
 10.147.4^d, makṣū sā vājaṁ, &c.

2.27.2^b, mitrō aryamā vāruṇo juṣanta : 7.64.1^d, rājā suksātrō vāruṇo juṣanta.]

[2.27.4^b, devū viçvasya bhūvanasya gopāḥ : 1.164.21^c, inō viçvasya, &c.]

2.27.7^c (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)
 pīpartu no āditi rājaputrāti dvēṣāṁsy aryamā sugēbhiḥ,
 bṛhān mitrāsya vāruṇasya çārmōpa syāma puruvīrā āriṣṭāḥ.

10.10.6^c (Yami Vāivasvati; Samivāda)

kō asyā veda prathamasyāhnaḥ kā im dadarça kā ihā prā vocat,
 bṛhān mitrāsya vāruṇasya dhāma kād u brava āhano vīçyā nṛṇ.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjakāumudī, p. 22; v. Schroeder, *Mysterium und Minus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)
 trī rocanā divyā dhārayanta hiraṇyāyāḥ çūçayo dhārapūtāḥ,
 āsvapnajo animiṣā ādabdhā uruçaṁsā rjāve mārtyāya.

5.29.1^b (Gaurivīti Çaktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,
 ārcanti tvā marūtaḥ pūtādakṣās tvām eṣām fṣir indrāsi dhīraḥ.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows : 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers : stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra : the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him *Aryaman*. Indra is a bit humanized in this stanza (fṣir dhīraḥ), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. arir = aryō, 1.4.6. Translate 5.29.1 : '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gārtsamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyásya bhūridāvna á vidaṁ ḡnam āpéh,
mā rāyó rājan suyāmād áva sthām 1 brhád vademā vidátthe suvírāḥ.]

§ d: refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gārtsamada, or Gṛtsamada; to Varuṇa)

idām kavér ādityásya svarájō viḡvāni sánty abhy āstu mahná,
āti yó mandró yajāthāya devāḥ sukīrtīm bhikṣe vārunasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayām asmi jaritaḥ páçya mehá viḡvā jātāny abhy āsmi mahná,
ṛtásya mā pradīçō vardhayanty ādardiró bhūvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, yūyām naḥ putrá aditer adabdhāḥ: 7.60.5^d, çagmāsah putrá áditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, yūyām dvēsānsi sanutár yuyota: 10.100.9^b, viḡvā dvēsānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamada; to Viṣve Devāḥ)

asmākām mitrāvarunāvataṁ rátham ādityái rudráir vásubhiḥ sacābhuvā,
prá yád váyo ná páptan vásmanas pári çravasyávo hr̥ṣivanto vanarṣádaḥ.

8.35.1^b (Çyāvāçva Ātreya; to Açvins)

agnínéndreṇa vārunena viṣnunādityái rudráir vásubhiḥ sacābhuvā,
1 sajóṣasā uṣásā sūryeṇa ca 1 sómam pibatam açvinā.]

§ c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gṛtsamada; to Rudra)

tvádattebhi rudra çántamebhiḥ çatām himā açīya bheṣajébhiḥ,
vy āsmád dvēṣo vitarām vy áñho vy ámivāç cātayasyā viṣuciḥ.

6.44.16^d (Çamyu Bārhaspatya; to Indra)

idām tyát pátram indrapānam índrasya priyām amítam apāyi,
mátsad yáthā sāumanasáya devām vy āsmád dvēṣo yuyávad vy áñhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada; to Rudra)

pári ño hetí rudrásya vṛijāḥ pári tveṣásya durmatír mahí gāt,
áva sthirá maghāvadbhyas tanuṣva 1 mīdhvas tokáya tánayāya mṛla.] § 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasam riçāntīḥ çuddhā apāḥ suprapāṇé pibantīḥ,
[mā va stenā içata māghāçānsaḥ] pári vo hetí rudrásya vrjyāḥ.

2.42.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvó rāṣṭrām brhád invatí dyāur yāu setībhīr arajjúbhīḥ sinīthāḥ,
pári no hélo várūṇasya vrjyā urúm na índraḥ kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari ṇo rudrasya hetir vr̥ṇaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélaḥ. Yet I believe that pári hetīḥ preceded pári hélaḥ ; cf. the opening paragraphs of Part 2, chapter 4.—The expression áva sthirá maghúvadbhyas tanuṣva means ‘loosen the strung bows that are directed against our patrons’ (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛṇa : 1.114.6^d, tmāne tokāya tánayāya mṛṇa.

2.34.4^c (Grtsamada ; to Maruts)

prkṣé tá viçva bhúvanā vavakṣire mitráya vā sádām ā jirādānavāḥ,
pṛṣadaçvāso anavabhrārādhāsa rjipyāso ná vayúneṣu dhūrṣadaḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vrātām-vrātām gaṇām-gaṇām suçastibhīr agnér bhāmaḥ marútām ója
Imahe,

pṛṣadaçvāso anavabhrārādhāso gántāro yajñām vidātheṣu dhīrāḥ.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Grtsamada ; to Maruts)

tān vo mahó marúta evayāvno viṣṇor eṣāsya prabhṛthé havāmahe,
hírayavarnān kakuhūn yatásruco brahmaṇyāntaḥ çānsyaḥ rādha Imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyā devāsya mīlhuṣo vayú viṣṇor eṣāsya prabhṛthé havīrbhīḥ,
vidé hí rudró rudríyaḥ mahitvām yāsiṣṭām vartir aṣvināv irāvat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by ‘hervorbringung’ ; the same author, 224, to 7.40.5, by ‘darbringung’. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhúvanā jajāna : 2.40.5^a, viçvāny anyó bhúvanā jajāna ;
10.85.18^c, viçvāny anyó bhúvanābhicāste.]

[2.35.9^b, jīhmānām ūrdhvó vidyūtaḥ vāsānaḥ : 1.95.5^b, jīhmānām ūrdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada; to Aponaptr̥)

asmāi bahūnām avamāya sākhye yajñāir vidhema nāmasā havīrbhiḥ,
sām sānu mārjmi didhiṣāmi bilmāir dādhamy ānnāih pari vanda ṛgbhīh.

4.50.6^b (Vāmadeva; to Br̥haspati)

evā pitrē viṣvādevāya vīṣṇe yajñāir vidhema nāmasā havīrbhiḥ,
br̥haspate suprajā vīrāvanto [vayām syāma pātayo rayīnām.] 4.50.6^d

[2.35.14^a, asmin padé paramé tasthivānsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{cd}: 2.23.19^{cd} = 2.24.16^{cd}, viṣvam tād bhadram yād āvanti devā br̥hād
vadema vidāthe suvīrah.

[2.36.4^a, ā vakṣi devān ihā vipra yāṁsi ca : 5.26.1^c; 6.16.2^c; 8.102.16^c, ā devān
vakṣi yāṁsi ca.]

2.36.5^c (Gr̥tsamada; to R̥tus)

eṣā syā te tanvō nṛmṇavārdhanaḥ sāha ojaḥ pradivi bāhvōr hitāḥ,
túbhyaṁ sutō maghavan túbhyam ābhṛtas tvām asya brāhmaṇād ā tṛpāt piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havīr maghavan túbhyaṁ rātām prāti samrāj āhr̥ṇāno ṛgbhāya,
túbhyaṁ sutō maghavan túbhyam pakvō 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Gr̥tsamada; to R̥tus)

juṣéthām yajñām bódhataṁ hávasya me sattō hótā nividaḥ pūrvyā ānu,
āchā rājānā nāma ety āvītaṁ praçāstrād ā pibataṁ somyām mādhu.

8.35.4^a (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viçvehá devāu sávanāva
gachataṁ,

[sajósasā usāsā sūryeṇa césaṁ no volham açvinā.]

~~c~~ c : refrain, 8.35.1^c–21^c; d : refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, Ved. Myth. iii. 147 ff. ; Geldner, Ved. Stud. ii. 145, note.

[2.37.1^b, ādhvaryavaḥ sá pūrṇām vaṣṭy āsīcam : 7.16.11^b, pūrṇām vivāṣṭy āsīcam.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1^c, tāsmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tāsmā etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada; to Savitar)

úd u syā devāḥ savitā savāya çaçvattamām tādapā váhnir asthāt,
nūnām devébhyo ví hí dhāti rātnam áthābhajad vītīhotram svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u ṣyá deváh savitá hiranyáyā bāhū ayaṁsta sávanāya sukrátuḥ,
ghṛtēna pānī abhī prusṇute makhó yúvā sudákṣo rájaso vídharmaṇi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u ṣyá deváh savitá dāmūnā hiraṇyapāṇiḥ pratidoṣám asthāt,
áyohanur yajató mandrájihva á dācūse suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u ṣyá deváh savitá yayāma hiraṇyáyim amátim yám áciçret,
nūnám bhágo hávyo mánusebhir ví yó rátnā purūvásur dádhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiraṇyākṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tát divó adbhyáh prthivyás tváyā dattám kámyaṁ rádha á gāt,
çám yát stotṛbhya āpáye bhávāty uruçánsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácaḥ çatasáh sámśahasram úd agnáye janisīṣṭa dvibárhāḥ,
çám yát stotṛbhya āpáye bhávāti dyumád amivacátanaṁ rakṣohá.

2.39.8^a, etáni vām açvinā várdhanāni : 1.117.25^a, etáni vām açvinā víryāni.

[2.40.1^b, jánanā divó jánanā prthivyáh : 8.36.4^a, janitá divó janitá prthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣaṇā jánanā rayīṇām jánanā divó jánanā prthivyáh, cf. 2.40.1^b
játāu víçvasya bhúvanasya gopāu devá akr̥ṇvann amṛtasya nábhim.

3.17.4^d (Kata Vāiçvāmित्रा ; to Agni)

agnīm sudītīm sudīçam gr̥ṇānto namasyāmas tvēdyam jātavedaḥ,
tvām dūtām aratīm havyavāham devá akr̥ṇvann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, ābhyām índraḥ pakvám amāsv antāḥ : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny aryó bhúvanā jajāna :
10.85.18^c, víçvāny anyó bhúvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhúvanā jajāna víçvam anyó abhicāṣṭa eti, cf. 2.35.2^d
sómāpūṣaṇāv ávataṁ dhīyaṁ me yuvābhyām víçvāḥ pítanā jayema.

6.52.16^a (Rjigvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṽ ávataṁ dhīyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,
 ilām anyó janāyad gārbham anyāḥ prajāvatīr iṣa ā dhattam asmé.

[2.40.6^c, ávatu devy áditir anarvā : 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)
 niyútvan vāyav ā gahy ayām çukró ayāmi te,
 gántāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)
 vāyo çukró ayāmi te mādho ágram diviṣṭiṣu,
 ā yāhi sómapītaye spārḥó deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
 ā no yajñāṁ diviṣpīçam vāyo yāhi sumānmabhiḥ,
 antāḥ pavitra upāri çr̥ṇānò 'yām çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tū samrājā ghṛtāsutī.

2.41.6^b : 1.136.3^e, ādityā dānunas patī.

2.41.8^{a+c} (Gr̥tsamada ; to Aṣvins)
 ná yāt páro nāntara ādadhārṣad vṛṣanvasū,
 duḥçāṁso mártyo ripūḥ.

6.63.2^d (Bharadvāja ; to Aṣvins)
 āraṁ me gantaṁ hāvanāyāsmāi gr̥ṇānā yāthā pibātho āndhaḥ,
 pári ha tyád vartīr yātho riṣó ná yāt páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)
 sám ít tám aghām aṇnavad duḥçāṁsam mártyaṁ ripúm,
 yó asmatrá durhāṇāvān úpa dvayúḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^b (Rjigvan Bhāradvāja ; to Viçve Devāḥ)
 1 viçve devāsa ā gata çṛṇutā ma imām hāvam, 1.3.7^b
 édām barhīr ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṣvins)
 ihā gataṁ vṛṣanvasū çṛṇutām ma imām hāvam,
 1 ānti ṣād bhūtu vām ávaḥ. 8.73.1^c–18^c

Cf. imām me çṛṇutaṁ hāvam, 8.85.2^b, and imām naḥ çṛṇavad dhāvam, under 8.43.22^a.

2.41.15 = 1.23.8.

2.41.16^c, apraṣastā́ iva smasi: 1.29.1^b, anāṣastā́ iva smási.

2.41.20^b: 1.142.8^d, sidhrām adyá divispṛṇam ; 5.13.2^b, sidhrām adyá divispṛṇah.

2.42.3^c (Gr̥tsamada ; Adhvani vāṇyamānasya ṣakuntasya stutiḥ)

śva kranda dakṣiṇatō gr̥hāṇāṁ sumāṅgālo bhadravādī ṣakunte,

mā na stenā iṣata māghāṇso 1 brhād vadema vidāthe suvīrah. 1

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasam riṣāntīḥ ṣuddhā apāḥ suprapāṇé pibantīḥ,

mā va stenā iṣata māghāṇsah 1 pari vo hetī rudrāsya vṛjyah. 1

☞ 2.33.14^a

Cf. mā no duḥṣiṁsa iṣata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punanāḥ kavibhiḥ pavitrāiḥ : 3.31.16^c, mādhvah punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām oṣadhīmām.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īle ca tvā yājamāno havīrbhir īle sakhitvām sumatīm nīkāmāḥ,
devāir āvo mimihi sām jaritré rákṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devāḥ,
here Agni)

imām mahé vidathyāya çūśām çāçvat kṛtva ídyaya prá jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch häusliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlv. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān,
asmé rayīm bahulām sāntarutrām suvācam bhāgām yaçāsam kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āiçrathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūñtanām girām viçvāyur vṛṣabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tú na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prá pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtémā jānmañ-janman nīhito jātávedāḥ.

3.30.2^c (Viçvāmitra ; to Indra)
 ná te dūrē paramā cid rájaṁsy á tú prā yāhi harivo hāribhyām,
 sthiráya víṣṇe sávanā kṛtémā yuktā grāvāṇaḥ samidhāné agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jānmañ-janman nihito jātāvedāḥ.

3.1.21^{cd} (Viçvāmitra Gāthina ; to Agni)

「jānmañ-janman nihito jātāvedā, viçvāmitrebhir idhyate ájasraḥ. 3.1.20^d
 táśya vayām sumatāu yajñīyasyāpi bhadré sāumanasé syāma.

3.59.4^{cd} (Viçvāmitra ; to Mitra)
 ayām mitró namasyāḥ suçévo rája suksatró ajaniṣṭa vedhāḥ,
 táśya vayām sumatāu yajñīyasyāpi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kākṣivata ; to Indra)

táśya vayām sumatāu yajñīyasyāpi bhadré sāumanasé syāma,
 「sá sutráma svāvān indro asmé ārāc cid dvēṣaḥ sanutár yuyotu.」

6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirasō naḥ pitāro nāvagvā átharvāṇo bhīgavaḥ somyāsāḥ,
 téśāṁ vayām sumatāu yajñīyānām āpi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmitra Gāthina ; to Agni)

imām yajñām sahasāvan tvām no devatrā dhehi sukrato rārāṇaḥ,
 prā yaṁsi hotar brhatír īṣo nō 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāucika, or Agni Vāiçvānara ; to Agni)

agnāye brāhma rbhāvas tataksur agnīm mahām avocāmā suvrktīm,
 āgne práva jaritāraṁ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkīla

Kātya ; to Agni) = 3.22.5 (Gāthīn Kāuṣika ; to Agni) = 3.23.5

(Devaçravas Bhārata, and Devavāta Bhārata ; to Agni)

ijām agne purudāṁsaṁ sanīm gōḥ ṣaṣvattamām hāvamānāya sādha,
 syān naḥ sūnús tánayo vijāvágne sá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmitra Gāthina ; to Agni)

sá rocayaḥ januṣā ródasi ubhé sá mātṛrō abhavat putrá ídyāḥ,
 havyavāl agnir ajāraḥ cānohito dūlābho viçām átithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavāl agnir ajāraḥ pitā no vibhūr vibhāvā sudṛṣṭiko asmé,
 sugārhapatyāḥ sám īṣo didiḥy asmadyāk sám mimihi grāvāṁsi.」

3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viṣvāmitra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vájaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ surúcam viçvádevyaṁ rudráṁ yajñānam sádhadiṣṭim apāsām.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtāvānaṁ mahiṣāṁ viçvadarçatam agnīm sumnāya dadhire puró jánāḥ,
ṛtútkarṇaṁ sapráthastamaṁ tvā girā, dáivyaṁ mānuṣā yugā. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viṣvāmitra Gāthina; to Vaiṣvānara)

namasyāta havyādātim svadhvarāṁ duvasyāta dāmyaṁ jātāvedasam,
rathīr ṛtāsyā brhāto vícarsaṇir agnir devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ)

sadyó jātó vy āmīta yajñām agnir devānām abhavat purogāḥ,
asyá hótuh pradīçy ṛtāsyā vāci svāhākṛtaṁ havir adantu devāḥ.

10.150.4^a (Mr̥ṛika Vāsiṣṭha; to Agni)

agnir devó devānam abhavat puróhito 'gnīm manuṣyā īṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mr̥ṛikām dhānasātaye. ^{to agnir}

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top. (see Vol II p. 527)

3.2.10^a (Viṣvāmitra Gāthina; to Vaiṣvānara)

viçām kavīm viçpátim mānuṣīr īṣaḥ sám sīm akr̥ṇvan svádhitim ná téjase
sá udvāto nivāto yāti véviṣat sá gārbham eṣú bhúvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçām kavīm viçpátim mānuṣīnām çúciṁ pāvakaṁ ghṛtāpr̥ṣṭham agnīm
ní hótaraṁ viçvavidāṁ dadhidhve sá devēṣu vanate váryaṇi.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçām kavīm viçpátim çāçvatīnām nitóçanaṁ vṛṣabhām carṣaṇīnām,
pr̥tīṣaṇim īṣāyantaṁ pāvakaṁ rájantaṁ agnīm yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣīr īṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^c = 5.4.2^a.

3.2.11^c (Viçvāmitra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāññivān víṣā citreṣu nānadan ná sinháḥ,
vāiçvānarāḥ prthupājā ámartyo vásu rātnā dāyamāno ví dāçúṣe.

3.27.5^a (Viçvāmitra ; to Agni)

prthupājā ámartyo ghr̥tānirṇik svāhutaḥ,
agnir yajñāsya havyavāt.

3.4.6^c, yāthā no mitró váruṇo jújoṣat : 1.43.3^a, yāthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmitra Gāthina ; Āpra, here Dāivyā Hotārā)

[dāivyā hótārā prathamā ny řñje, saptá pr̥kṣāsāḥ svadhāyā madanti,
řtām çānsanta řtām ít tá āhur ānu vratām vratapā dīdhyānāḥ. 2.3.7^a

3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny řñje : 2.3.7^a, dāivyā hótārā prathamā
vidūṣtarā ; 10.66.13^a, dāivyā hótārā prathamā puróhita ; 10.110.7^a,
dāivyā hótārā prathamā suvācā.

3.4.8 (Viçvāmitra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajóṣā ilā devāir manuṣyēbhir agniḥ,
sārasvatī sārasvatēbhir arvāk tisor devir barhīr édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmitra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turípam ádha poṣayitnú déva tvaṣṭar ví rāraṇāḥ syasva,
yáto virāḥ karmaṇyāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmitra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va řjópa devān agnir haviḥ çamitā sūdayāti,
séd u hótā satyátaro yajāti yāthā devānām jānimāni véda.

Cf. for the first distich 2.3.10^{a,b}.

3.4.11^{b+d} (Viçvāmitra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ indreṇa devāiḥ sarátham turébhiḥ,
barhīr na āstām áditīḥ suputrā svāhā devā amṛtā mādayantām.

5.11.2^c (Sutamābhara Ātreya ; to Agni)

[yajñāsya ketúm prathamām puróhitam, agnīm náras triṣadhasṭhé sám
rdhire, 5.11.2^a

indreṇa devāiḥ sarátham sá barhīṣi sídan ní hótā yajáthāya sukrátuḥ.

10.15.10^b (Çāṅkha Yāmāyana ; to the Fathers)

yé satyáso havirádo haviṣpā indreṇa devāiḥ sarátham dādhanāḥ,
ágne yāhi sahásram devavandāiḥ páraiḥ pūrvaiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indram divo marūto antāriksāt,
 sīdantu barhīr viṣva ā yājatrāḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, haviṣpāḥ, gharmāsadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnīr bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]
 Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gāthina; to Agni)
 mitrō agnīr bhavati yāt sāmiddho, mitrō hótā vāruṇo jātāvedāḥ, cf. 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sīndhūnām utā pārvatanām.

10.83.2^b (Manyu Tāpasa; to Manyu)
 manyūr indro manyūr evāsa devō manyūr hótā vāruṇo jātāvedāḥ,
 manyūr viṣa ṛlate mānuṣīr yāḥ pāhī no manyo tāpasā sajoṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gāthina; to Agni)
 pāti priyām ripō āgram padām vēḥ pāti yahvāc cāraṇam sūryasya,
 pāti nābhā saptāṅṛṣāṇam agnīḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vaiṣvānara)
 pravācyam vācasah kim me asyā gūhā hitām ūpa niniḡ vadanti,
 yād usriyānām āpa vār iva vrān pāti priyām rupō āgram padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāñca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gāthina; to Agni)
 ā rōdasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divāc cid agne mahinā prthivyā vacyāntām te vāhnayah saptājihvāḥ.

4.18.5^d (Saṁvāda Indrādītivāmadevānām)
 avadyām iva mānyamānā gūhākar indram mātā vīryeṇa nyiṣṭam,
 āthōd asthāt svayām ātkam vāsāna ā rōdasī aprṇā jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvām agne çociṣā çocūcāna ā ródasī aprṇā jāyamānaḥ,
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viçvasya ketúr bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,
 vīlūm cid ādrim abhinat parāyāñ jānā yād agním āyajanta pāñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmītra Gāthina; to Agni)

ṛtāsyā vā keçinā yogyābhīr ghr̥tasnūvā rōhitā dhurī dhiṣva,
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya; to Agni) [dhvam,
 puró vo mandráṁ divyāṁ suvṛktīm prayatī yajñé agním adhvaré dadhi-
 purá ukthébbhiḥ sá hí no vibhāvā svadhvarā karatī jātavedaḥ.
 7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 ágne víhi havīṣā yáksi devān svadhvarā kṛṇuhi jātavedaḥ.
 7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karatī jātavedā yáksad devūn amṛtān pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agním is apparently the secondary element in the hypermetric line; mandráṁ in pāda a without agním in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām ā vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina; to Yūpa)

úç chrayasva vanaspate vārṣman pṛthivyā ádhi,
 súmiti mīyāmāno vārco dhā yajñāvāhase.

3.24.1^d (Viçvāmītra; to Agni)
 ágne sáhasva pṛtanā abhimātir āpāsyā,
 duṣṭāras tārann ūrūtir vārco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyā ádhi, under 2.3.7^d.

[3.8.8^a, ādityā rudrá vásavaḥ sunīthāḥ; 7.35.14^a, ādityā rudrá vásavo juṣanta
 (idám bráhma); 10.66.12^c, ādityā rudrá vásavaḥ súdānavaḥ (imá
 bráhma).]

3.8.9^a, haṁsā iva çreṇiçó yātānāḥ: 1.163.10^c, haṁsā iva çreṇiçó yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yūpāḥ)

[haṁsā iva çreṇiçó yātānāḥ, çukrá vásānāḥ svāravo na águḥ, 1.163.10^c
 unnīyāmānāḥ kavibhiḥ purástād devā devānām ápi yanti pāthaḥ.

7.47.3^b (Vasiṣṭha; to Āpah)

catāpavitrah svadhāya mādantir devīr devānām āpi yanti pāthah,
[tā indrasya nā minanti vratāni] [sindhubyho havyām ghṛtāvaj juhota.]
c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina; to Agni)

sākhāyas tvā vavīmahe [devām mātāsa utāye,] 1.144.5^b
apām nāpātām subhāgam sudīditim [suprātūrtim anehāsam.] 1.40.4^d

8.19.4^a (Sobhari Kāṇva; to Agni)

ūrjō nāpātām subhāgam sudīditim agnīm ṛṣṣṭhaçocīṣam,
sā no mitrāsya vāruṇasya sō apām ā sumnām yakṣate divī.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, suprātūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina; to Agni)

tām tvā mātā agṛbhṇata devébhyo havyavāhana,
viṣvān yād yajñān abhipāsi mānuṣa tāva krátvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahyava; to Agni Rakṣohan)

jāramānaḥ sām idhyase devébhyo havyavāhana,
tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra; Labasya [Indrasya] ātmastutiḥ)

grhó yāmy āramkrto devébhyo havyavāhanaḥ,

[kuvīt sōmasyāpām iti.]

refrain, 10.119.10–13^c

10.150.1^b (Mr̥ṣīka Vasiṣṭha; to Agni)

sāmiddhaç cit sām idhyase devébhyo havyavāhana,

ādityāi rudrāir vāsubhir na ā gahi mr̥ṣīkāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhó = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhó: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203. *See Vol II* 1572.

3.9.8^b (Viçvāmītra Gāthina ; to Agni)

ā juhota svadhvarām çirām pāvakāçocişam,
açum dutām ajirām pratnām īdyañ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āṅgīrasa ; to Agni)

agnīm mandrām purupriyām çirām pāvakāçocişam,
hṛdbhīr mandrébhīr imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çirām pāvakāçocişam jyēsthō yó dāmesv ā,
dīdāya dirghaçrūtamaḥ.

10.21.11^d (Vimada Āindra, or others ; to Agni)

āgnīm ná svāvṛktibhīr hótārañ tvā vṛṇīmahe, 5.20.3^a
yajñāya stīrṇābarhiṣe ví vo mādē çirām pāvakāçocişam vívakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçocişam, 8.44.13^b.

3.9.9 (Viçvāmītra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

triṇī çatā trī sahasrāṇy agnīm triñçác ca devā náva cāsaparyan,
āukṣan ghṛtāir āstrṇan barhīr asmā ād id dhótārañ ny āsādayanta.

Cf. 10.7.5^d, vikṣū hótārañ ny āsādayanta.

3.10.1^{a+b} (Viçvāmītra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājāñ carṣaṇīnām,
devām mātāsa indhate sām adhvaré.

8.44.19^a (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cīttibhīh,

tvām vardhantu no girāḥ,

1.5.8^c

10.134.11^d (Mādhatar Yāuvanaçva ; to Indra)

ubhé yād indra ródasi āpaprāthosā iva,

mahāntaṁ tvā mahīnāñ samrājāñ carṣaṇīnām devī jānitry ajījanad

bhadrī jānitry ajījanat,

refrain, 10.134.11^{ef}—6^{ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāñ carṣaṇīnām cf. 8.16.1^a, prī samrājāñ carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmītra Gāthina ; to Agni)

tvām yajñēsv ṛtvijāñ āgne hótārañ īlate,
gopā ṛtāsya dīdīhi své dāme.

cf. 1.128.8^a

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñēsv ṛtvijāñ cārum agne ní ṣedire,

ghṛtāpratīkañ mānuṣo ví vo mādē çukrām cētīṣṭham akṣābhīr vívakṣase.

10.118.7^c (Uruksaya Āmahiyava ; to Agni Rakṣohan)

ādābhyena çociṣāgne rākṣas tvām daha,

gopā ṛtāsya dīdīhi.

Note that 3.10.2^c and 10.21.7^{ca} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, *agne hótāram īlate*: 6.14.2^c, *agnīm hótāram īlate*. See also under 1.128.8^a.]

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
sā ghā yās te dādāçati samīdhā jātāvedase,
so agne dhatte suvīryam sā puşyati.

7.14.1^a (Vasiṣṭha Maitravaruni; to Agni)
samīdhā jātāvedase devāya devāhūtibhiḥ,
hāvīrbhiḥ çukrāçocişe namasvīno vayām dāçemāgnāye.

[3.10.4^b, *agnīr devébhir ā gamat*: 1.1.5^c, *devó devébhir ā gamat*.]

Cf. in the Introduction, p. 19.

3.10.8^a, *sā naḥ pāvaka dīdihi*: 1.12.10^a, *sā naḥ pāvaka dīdivaḥ*.

[3.10.8^b, *dyumād asmé suvīryam*: 3.13.7^c, *dyumād agne suvīryam*.]

3.10.9^{ab}, *tām tvā viprā vipanyāvo jāgrvánsaḥ sám indhate*: 1.22.21^{ab}, *tád viprāso vipanyāvaḥ jāgrvánsaḥ sám indhate*.

3.10.9^c (Viṣvāmitra Gāthina; to Agni)

tām tvā viprā vipanyāvo jāgrvánsaḥ sám indhate,
havyavāham āmartyam sahovīdham.

1.22.21^{ab}

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaḥ havyavāham āmartyam,
yājīṣṭham rñjase girā.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tām tvājananta mātāraḥ kavīm devāso āngiraḥ,
havyavāham āmartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, *ketūr yajñāsya pūrvyāḥ*: 9.2.10^c, *atmā yajñāsya pūrvyāḥ*.]

3.11.4^c (Viṣvāmitra Gāthina; to Agni)

agnīm sūnūm sānaçrutam sāhaso jātāvedasam,
vāhniḥ devā akrñvata.

7.16.12^b (Vasiṣṭha Maitravaruni; to Agni)
tām hótāram adhvarāsyā prāçetasam vāhniḥ devā akrñvata,
dādhati rātnam vidhaté suvīryam, agnīr jānāyā dāçuşe.

4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)

sāhvān viçvā abhiyūjaḥ krātur devānām āmrktaḥ,
agnīs tuvīçravastamaḥ.

5.25.5^a (Vasūyava Ātreya; to Agni)
 agnīḥ tuviçravastamaḥ tuviçbrahmāṇam uttamām,
 atūrtaḥ çrāvayātpatiḥ putrāḥ dadāti dāçuḥ.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20; 3.4.9; TS. 1.2.13.1; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina; to Agni)
 pāri viçvāni sūdhitañér açyāma mānmabhiḥ,
 víprāso jātāvedasaḥ.

8.11.5^c (Vatsa Kāṇva; to Agni)
 mārta āmartyasya te bhūri nāma manāmahe,
 víprāso jātāvedasaḥ.

3.12.4^b (Viçvāmitra Gāthina; to Indra and Agni)
 toçā vṛtrahāṇā huve sajítvanāparājita,
 indrāgnī vājasātama.

8.38.2^b (Çyāvāçva Ātreya; to Indra and Agni)
 toçāsā rathayāvānā vṛtrahāṇāparājita,
 indrāgnī tāsya bodhatam.

One is obviously patterned after the other. But which?

[3.12.9^c, tād vām ceti prā vīryam : 1.93.4^a, āgniṣomā ceti tād vīryam vām.]

3.13.2^b : 1.134.2^e, dākṣaḥ sácanta utāyaḥ.

[3.13.7^c, dyumád agne suvīryam : 3.10.8^b, dyumád asmé suvīryam.]

3.14.5^b (Rṣabha Vaiçvāmitra; to Agni)
 vayāḥ te adyā rarimā hí kāmam uttānāhastā nāmasopasādya,
 yājiṣṭhena mānasā yakṣi devān āsredhatā mánmanā vípro agne.

6.16.46^d (Bharadvāja; to Agni)
 vití yó devām mārto duvasyéd agnīm iṭtādhvaré haviṣmān,
 hótāraḥ satyayājāḥ ródasyor, uttānāhasto nāmasā vivāset. 4.3.1^b
 10.79.2^d (Agni Sāucika, or others; to Agni)
 gūhā çiro nihitam řdhag akṣi āsinvann atti jihvāyā vānāni,
 ātrāṇy asmāi paḍbhiḥ sām bharanty uttānāhastā nāmasādhi vikṣi.

3.15.5^a, áchidrā çárma jaritah purūṇi : 2.25.5^b, áchidrā çárma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkīla Kātya; to Agni)
 imām naro marutaḥ saçcatā vřdham yāsmin ráyaḥ çevřdhasaḥ,
 abhi yé sánti pñtanāsu dūḍhyo viçvāhā çātrum ādabhūḥ.

7.18.25^a (Vasiṣṭha Māitravaruṇi; Sudāsaḥ Pāijavanasya dānastutih)
imāṁ naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā pāijavanāsyā kētaṁ dūṇāçaṁ kṣatrām ajāraṁ duvoyú.

For 7.18.25^{cd} cf. 6.46.10. For vīdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5^c.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yāthā divó jātavedaḥ cikitvān: 4.3.8^d, sādha divó, &c.]

3.17.4^d: 2.40.1^d, devā akr̥ṇvann am̐tasya nábhīm.

3.17.5^a (Kata Vāiçvāmītra; to Agni)

yás tvád dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikitvó 'thā no dhā adhvarām devāvītāu.

5.3.5^a (Vasuçruta Ātreya; to Agni)

nā tvád dhótā pūrvo agne yājīyān nā kāvyaḥ paró asti svadhāvaḥ,
viçāç ca yāsyā ātithir bhāvasi sá yajñēna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthīn Kāuçika; to Agni)

agnīm hótāraṁ prā vṛṇe miyédhe gītsam kavīm viçvavidam āmūram,
sá no yakṣad devātātā yājīyān rāyē vājāya vanate maghūni.

10.53.1^c (Agni Sāucika; to Agni)

yām āichāma mānasā sò 'yām āgād yajñāsya vidvān páruṣaḥ cikitvān,
sá no yakṣad devātātā yājīyān ní hí śātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthīn Kāuçika; to Agni)

prā te agne havīsmatīm iyarmy āchā sudyumnām rātīnīm ghṛtācīm,
pradakṣiṇíd devātātīm urāṇāḥ sām rātībhir vásubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama; to Agni)

yatā sujūrñī rātīnī ghṛtācī, pradakṣiṇíd devātātīm urāṇāḥ, cf. 4.6.3^a
úd u svárur navajā nákrāḥ paçvó anakti súdhitāḥ sumékāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit : ‘ (The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akrā; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akrā by ‘horse’, as suggests Geldner, Ved. Stud. i. 168, with Oldenberg’s approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, indhāno akrō vidātheṣv dīdyac chukrávarṇām úd u no yaṁsate dhiyam, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akrā seems to mean ‘beacon’. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuṇḍika; to Viçve Devāḥ)

dadhikrām agnīm uṣāsaṁ ca devīm bṛhaspātim savitāraṁ ca devām,
açvīnā mitrávárūṇā bhāgaṁ ca vāsūn rudrān ādityān ihā huve.

10.101.1^c (Budha Saumya; to Viçve Devāḥ, or Rtvikstutih)

úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agnīm indhvaṁ bahávaḥ
sániḷāḥ,

dadhikrām agnīm uṣāsaṁ ca devīm indrávatō ‘vase ní hvaye vaḥ.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. 1.13.7–12, and see Bloomfield, The Atharva-Veda, p. 46.

3.21.1^c, 4^b, stokánām (4^b, stokáso) agne médaso ghṛtásya.

3.21.2^d (Gāthin Kāuṇḍika; to Agni)

ghṛtávantaḥ pāvaka te stoká çotanti médasah,
svádharman devāvitaye çréṣṭham no dhehi vāryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

tvām yājñēbhīr uktháir ūpa havyēbhīr imahe,
çacīpate çacīnām ví vo máde çréṣṭham no dhehi vāryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, vāreo dhā yājñāvāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

ágne dyumnéna jāgrve sáhasaḥ sūnav āhuta,
édām barhiḥ sado máma.

8.19.25^c (Sobhari Kāva; to Agni)

yád agne mártyas tvām syām ahám mitramaho ámartyaḥ
sáhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āngirasa; to Agni)

tvām ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
rtáva yajñīyo bhúvaḥ.

8.17.1^c (Irimbiṭhi Kāṇva ; to Indra)

ā yāhi suṣumā́ hí ta ṽ́ndra sómaṁ píḇa ímām,
édām̐ barhīḥ sado máma.

cf. 8.17.1^b

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sá no agníḥ suv́ryam̐ sváçvyam : 8.12.33^a, suv́ryam̐ sváçvyam.]

3.26.6^c : 2.34.4^c, pṛ́sadaçvāso anavabhrárāḍhasaḥ.

3.27.2^b, girá yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 8.6.3^b,
stómāir yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girá.

[3.27.8^c, áti dvéṣāṁsi tarema : 2.7.3^c, áti gahemahi dvíṣaḥ.]

[3.27.4^b, agníḥ pāvaká íḍyaḥ : 7.15.10^c, çúciḥ pāvaká íḍyaḥ.]

3.27.5^a, pṛthupáḷā́ ámartyaḥ : 3.2.11^c, vāiçvānarāḥ pṛthupáḷā́ ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyáya,
vidáthāni pracodáyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yó havyáṇy āirayatá mánurhito devá āsá́ sugandhínā,
vívāsate v́ryāṇi svadhvaró́ hótā devó ámartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

ílenyo namasyās tirás támāṁsi darçatāḥ,
sám agnir idhyate víṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

aḿṭam̐ jātavedasam̐ tirás támāṁsi darçatám,
ghṛ́tāhavanam̐ íḍyam.

cf. 6.48.1^c

The expressions tirás támāṁsi darçatāḥ, and ghṛ́tāhavana íḍyaḥ are 'leitmotifs' of Agni; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroḷāçam̐ jātavedaḥ.

3.29.4^b, nábhā pṛthivyá́ ádhi : 2.3.7^d, nábhā pṛthivyá́ ádhi sánuṣu trīṣu.

3.29.4^d : 1.45.6^d, ágne havyáya vólhave ; cf. agnīm̐ havyáya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótāç cikítvó vṛṇimahihá,
dhruvám̐ ayā dhruvám̐ utāçamīṣṭhāḥ prajānān vidvān̐ úpa yāhi sómam.

3.35.4^d (Viçvāmitra; to Indra)

bráhmana te brahmayúja yunajmi hári sákhāyā sadhamāda āçú,
sthirām rátham sukhām indradhitisthan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vīṣṇe sávanā kṛtémā : 3.1.20^c, mahānti vīṣṇe sávanā kṛtémā.

3.30.13^d (Viçvāmitra; to Indra)

didṛkṣanta uśāso yāmān aktōr vivāsvatyā māhi citrām ānikam,
viçve jānanti mahinā yád āgād indrasya kárma súkṛtā purúṇi.

3.32.8^a (Viçvāmitra; to Indra)

indrasya kárma súkṛtā purúṇi vratāni devā ná minanti viçve,
[dadhāra yāḥ pṛthivīm dyām utémām] jajāna sūryam uśāsam sudānsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmitra; to Indra)

mahō mahāni panayanty asyéndrasya kárma súkṛtā purúṇi,
vrjānena vrjīnān sām pipeṣa māvābhīr dāsyūnr abhībḥutyojāḥ.

For vrjānena vrjīnān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasāna yāḥ pṛthivīm dyām utémām.

3.30.17^d (Viçvāmitra; to Indra)

úd vṛha rákṣaḥ sahāmūlam indra vṛçā mādhyam prāty āgram çṛṇhi,
ā kīvataḥ salalūkaḥ cakārtha brahmadviṣe tāpusīm hetim asya.

6.52.3^d (Rjicvan Bhāradvāja; to Viçve Devāḥ)

kīm āṅgā tvā bráhmanaḥ soma gopām kīm āṅgā tvāhur abhiçastipām naḥ,
kīm āṅgā naḥ paçyasi nidyāmānān brahmadviṣe tāpusīm hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra; to Indra)

imām kāmam mandayā góbhir āçvāiç candrávatā rādhāsā papráthaç ca,
svaryávo matibhis túbhyam viprā indráya vāhaḥ kuçikāso akran.

Cf. Muir, OST, i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra; to Indra)

ā no gotrá dardṛhi gopate gūḥ sām asmābhyam sanāyo yantu vājāḥ,
diváksā asi vṛṣabha satyāçuṣmo 'smābhyam sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmitra; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghné niyūto yanti pūrvīḥ,
māhi stotrām āva āganma sūrér asmākaḥ sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva; to Indra)

asmākam it sú çṛṇuhi tvām indrāsmābhyam citrān ūpa māhi vājān,
asmābhyam viçvā iṣaṇaḥ pūramdhīr asmākaḥ sú maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

ḡunām huvema maghāvānam indram asmīn bhāre nftamañ vājasātāu,
ḡṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi samjītam dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṛathi, or Viçvāmītra; to Indra)

sataḥ-sataḥ pratimānam purobhūr viçvā veda jānimā hānti ḡuṣṇam,
prā no divāḥ padavīr gavyūr ārcan sākḥā sākḥūr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭradāṣṭra Vairūpa; to Indra)

indro divāḥ pratimānam prthivyā viçvā veda sāvanā hānti ḡuṣṇam,
mahīm cid dyām ātanot sūryeṇa cāskāmbha cit kāmphanena skābhīyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth ḡuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākañ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākañ
(3.30.21^d, asmābhyañ) sū maghavan bodhi godāḥ.

[3.31.16^c, mādhvah punānāḥ kavībhiḥ pavitraiḥ: 3.1.5^b, krātum punānāḥ, &c.]

3.31.17^a (Kuçika Āiṣṛathi, or Viçvāmītra; to Indra)

ānu kṛṣṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānam vṛjādhyāi sākḥāya indra kāmā rjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhitī yemāte viçvāpeçasā,

「vāyav ā candreṇa rāthena yāhi sūtāya pitāye.」 ~~refrain~~ 4.48.1^{cd}-4^{cd}

The words kṛṣṇé and vāsudhitī are both dvandva ekaṣeṣa: 'black (Night) and (Uṣas)' is a way of saying nāktosāsā; conversely 'treasure-giving (Morn) and black (Night)' is usāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Fischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ ḡivébhir mahān mahībhir ūtibhiḥ
saranyān; 4.32.1^c, mahān mahībhir ūtibhiḥ.

3.31.21^d (Kuçika Āṣirathi, or Viçvāmitra; to Indra)
 ādediṣṭa vṛtrahā gópatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
 prā sūnṭā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa; to Indra)

imā brāhma bṛhāddivo vivaktīndrāya çuṣām agriyāḥ svarṣāḥ,
 mahō gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous: 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498: 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya: 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213; iii. 211, note, 248; Ludwig, Kritik, p. 29; Geldner, Ved. Stud. ii. 276.

3.31.22: see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma: 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmitra; to Indra)

yājāma in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yūvānam,
 yāsya priyē mamātur yajñīyasya nā ródasi mahimānam mamāte.

6.19.2^b (Bharadvāja; to Indra)

indram evā dhiṣāṇā sātāye dhād bṛhāntam ṛṣvām ajāram yūvānam,
 āṣāḥena çavasā çuçuvāṇsam sadyaç cid yó vāvṛdhé āsām.

6.49.10^c (Rjicvan Bharadvāja; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram gṛbhīr abhī rudrām divā vardhāyā rudrām aktāu,
 bṛhāntam ṛṣvām ajāram suṣumnām ṛdhag ghuvema kavīneṣitāsah.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yūvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets miçhvās and çivā; his hūsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244; for dhiṣāṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a: 3.30.13^d; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādḥāra yāḥ pṛthivīm dyām utēmām: 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmitra; to Indra)

āhann āhiṁ pariçāyānam ārṇa oḡāyāmānam tuvijāta tāvyān,
 nā te mahitvām ānu bhūd ādha dyāur yād anyāyā sphigya kṣām āvasthāḥ.

4.19.2^c (Vāmadeva; to Indra)
 ávāsṛjanta jívrayo ná devá bhúvaḥ samráḥ indra satyáyonih,
 áhann áhiṁ pariçáyānam árṇaḥ prá vartanír arado viçvádhenāḥ.
 6.30.4^c (Bharadvāja; to Indra)
 satyám it tán ná tvávān anyó astíndra devó ná mártyo jyáyān,
 áhann áhiṁ pariçáyānam árṇó 'vāsṛjo apó áchā samudráṁ.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yónim ānu samcárantī (10.17.11^c, samcárantam);
 1.146.3^a, samānām vatsām abhī samcárantī.]

3.33.5^c (Viçvāmitra; to the Rivers)
 rāmadhvaṁ me vácasa somyāya řtāvarīr úpa muhūrtām évāih,
 prá síndhum áchā bṛhatī manīṣā vasyúr ahve kuçikāsyā sūnūḥ.

6.49.4^a (Ṛjiçvan Bhāradvāja; to Viçve Devāḥ; here Vāyu)
 prá vāyúm áchā bṛhatī manīṣā bṛhādrayīm viçvāvāram rathāprām,
 dyutādyāmā niyūtaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatī manīṣā as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitínām asi mānuṣmām: 1.59.5^c, rájā kṣitínām, &c.]

[3.34.5^b, nṛvād dādhanā nāryā purūṇi: 1.72.1^b; 7.45.1^c, háste dādhanā, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma sūkrta purūṇi.

[3.34.7^a, yudhéndro mahnā vārivaç cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
 yudhá devébhyo vārivaç cakārtha.]

3.34.8^a, satrásāham vārenyam sahodām: 1.79.8^b, satrásāham vārenyam.

[3.34.8^c, sasāna yāḥ pṛthivīm dyām utémām; 3.32.8^c, dādhanā yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viçvāmitra; to Indra)
 tiṣṭhā hāri rátha á ujjyāmānā yāhī vāyúr ná niyūto no áchā,
 pībāsy āndho abhīṣṛṣto asmé indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Māitrāvaruṇi; to Indra)
 āpaç cit pipyu staryò ná gāvo náksann řtām jaritāras ta indra,
 yāhī vāyúr ná niyūto no áchā tvām hí dhīrbhīr dāyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyūto is for niyūdbhiḥ, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyūt (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān úpa yāhi sómam.

3.35.5^b: 2.18.3^d, nī rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvāyāṁ sōmas tvām éhy arvāṁ chaçvattamāṁ sumānā asyā pāhi,
asmīn yajñé barhiṣy ā niṣādya dadhiṣvémāṁ jaṭhāra indum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirobhir ā gahi yajñiyebhir yāma vāirūpāir ihā mādayasva,
vivasvantaṁ huve yāḥ pitā te 'smīn yajñé barhiṣy ā niṣādya.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

indrāya sōmaḥ pradīvo vidānā r̥bhūr yēbhir vṣaparvā vihāyāḥ,
prayamyāmānān prāti śū gr̥bhāyendra pība vṣadhūtasya vṣṇaḥ.

3.43.7^a (The same)

indra pība vṣadhūtasya vṣṇa ā yām te çyenā uçatē jabhāra,
yāsyā mādē cyāvāyasi prā kṣṭīr yāsyā mādē āpa gotrā vavārtha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudrēṇa sīndhavo yādamānā indrāya sōmaṁ sūṣutaṁ bhārantāḥ,
an̐gūṁ duhanti hastīno bharitrāir mādhvāḥ punanti dhārāyā pavitrāḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmavṛddhaḥ sá hí vāmāsyā vāsunaḥ puruṣūḥ,
sām jagmire pathyā rāyo asmin samudré ná sīndhavo yādamānāḥ.

10.30.13^d (Kavaṣa Āiluṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādṛṣṭam āyatīr ghr̥tām pāyāṁsi bibhratīr mād̐hūni,
adhvaryūbhir mānasā samvidānā indrāya sōmaṁ sūṣutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for puruṣūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnaṁ sū te mánāḥ.

3.37.5^a (Viçvāmitra ; to Indra)

indraṁ vṛtrāya hāntave puruhūtām ūpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indraṁ vṛtrāya hāntave devāso dadhire purāḥ,
[indraṁ vāṇīr antṛsatā sām ōjase.]

65 7.31.12^a

9.61.22^b (Āmahīryu Āṅgīrasa ; to Soma Pavamāna)
sá pavasva yá ávithéndraṁ vṛtrāya hántave,
vavrivāṁsaṁ mahír apáh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^c, índra vṛtrāya hántave, and 8.93.7^b, mahé vṛtrāya hántave.

[3.37.8^c, índra sómaṁ çatakrato (sc. páhi) : 8.76.7^b, píḁa sómaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
arvāvato na á gahy átho çakra parāvátah,
u lokó yás te adriya indrehá táta á gahi.

3.40.8^a (The same)
arvāvato na á gahi parāvátah ca vṛtrahan,
imá juṣasva no girah.
3.40.9^c (The same)
yád antará parāvátam arvāvátam ca hūyáse,
indrehá táta á gahi.

Cf. 8.82.1, especially its second pāda, arvāvátah ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyáyīm amátīm yām áçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5^a ; 10.148.2^c, gūhā hitāṁ gūhyaṁ gūlhām apsú.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmitra ; to Indra)
índra sómāḥ sutá imé táva prá yanti satpate,
kṣāyaṁ candrása índavaḥ.

3.42.5^a (The same)
índra sómāḥ sutá imé tán dadhiṣva çatakrato,
jathāre vājīnivaso.

Note the slight difference in the repeated pāda : sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyaṁ sómāḥ sutá imé.

3.40.6^c : 1.10.7^b índra tvádātā id yāçah.

3.40.8^a : 3.37.11^a, arvāvato na á gahi.

3.40.9^c : 3.37.11^d, indrehá táta á gahi.

3.41.2^b, tistiré barhír ānuṣāk : 1.13.5^a, strñitá barhír ānuṣāk ; 8.45.1^b, strñānti barhír ānuṣāk.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çamyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāram nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utá tvám asmayúr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ñonumo vṛṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Paijavana ; to Indra)

vayám indra tvāyávaḥ ṣakhitvám ā rabhāmahe, 9.61.4^c
ṛtāsya naḥ pathā nayaṭi viçvāni duritā ṇābhantām anyakēṣām jyākā
ádhi dhānvasu, 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçinā,
ghṛtāsnū barhír āsāde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)

á tvā brahmayújā hárí váhatām indra keçinā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 9.2.5^b ; 9.7.11^b ; 9.12.2^c, indram sómasya pítāye.

3.42.5^a: 3.40.4^a, indra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrṣām kave,
ádihā te sumnám īmahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)

vidmá hí tvā dhanamjayám indra dr̥l̥há cid arujám,
ādārinām yáthā gāyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)

vidmá hí te purá vayám āgne pitúr yáthāvasaḥ,
ádihā te sumnám īmahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)

tvám hí naḥ pitá vaso tvám mātá çatakṛato babhūvitha,
ádihā te sumnám īmahe.

3.42.8^b (Viçvāmitra ; to Indra)

túbhyéd indra svá okyè sómañ codāmi pītāye,
eṣā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rādhase mahā indrañ codāmi pītāye,
yāñ pūrvyām ānuṣṭutim iḥe kṛṣṭinām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥ with the accusative see Grassmann's Lexicon, s. v. 8.

[3.43.3^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīnó hāribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yé dvitā divā rñjānty ātāñ sūsammrṣṭāso vṛṣabhāsya mūrāñ.

6.44.19^a (Çamyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛsaraçmayó 'tyāñ,
asmatrūñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyújo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)

ayām te astu haryatāñ sóma ā hāribhiḥ sutāñ,
juṣāñā indra hāribhir na ā gahy ā tiṣṭha hāritam rátham.

8.13.13^c (Nārada Kāṇva ; to Indra)

hāve tvā sūra údite hāve madhyāṁdine divāñ,
juṣāñā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam abhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra ; to Indra)

mahāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sáhamāno anyāñ,
éko viçvasya bhūvanasya rájā sá yodhāyā ca kṣayāyā ca jánāñ.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyās khām úpa srjá gr̥ṇānāḥ puruṣcandrāsya tvám indra vásvaḥ,
pátir babhūtāsamo jánānām éko viçvasya bhúvanasya rájá.

For the repeated pāda cf. 5.85.3^e, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajóṣā indra ságaṇo marúdbbhiḥ sómaṁ piba vṛtrahá çūra vidván,
jahí çátrūñr āpa m̐dho nudasvāthābhayaṁ kṛṇuhi viçvāto naḥ.

3.52.7^{cd} (The same)

pūṣaṇvāte te cakrāṁ karambhāṁ hārivāte hāryaṣvāya dhānāḥ,
apūpām addhi ságaṇo marúdbbhiḥ sómaṁ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣaṇvāte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmitra ; to Indra)

utá ṛtūbhīr ṛtupāḥ pāhi sómaṁ indra devébhiḥ sákhibhiḥ sutām naḥ,
yāñ ābhajo marúto yé tvāñv āhan vṛtrām ādadhus tūbhyam ójah.

3.51.8^b (The same)

sá vāvaçāná ihá pāhi sómaṁ marúdbbhir indra sákhibhiḥ sutām naḥ,
jātām yát tvā pári devá ābhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútantaṁ vṛṣabhāṁ vāvṛdhānām ákavāriṁ divyām çāsām
índram,
viçvāsāham ávase nūtanāyográṁ sahodām ihá táṁ huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turāṣāḥ abhibhūtyojā yathāvaçām tanvām cakra eṣāḥ,
tvāṣṭāram índro janúṣābhibhúyāmúṣyā sómaṁ apibac camūṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçām tanvām cakra eṣāḥ,
pitūḥ páyah prāti gr̥bhṇāti matá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakre as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.48.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viṣvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradivāḥ ṛuṣṭīm āvāḥ,
ihā tvā dheyur hārāyaḥ suṣiprā pibā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra) [§ 7.29.1^a
[ayām sōma indra tūbhyām sunva,] ā tū prā yāhi harivas tādokāḥ,
pibā tv āsyā sūṣutasya cārora dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārāyaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viṣvāmitra; to Indra)

pūrvīr asya niṣṣidho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva ōṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)
mā jāsvane vṛṣabha no rarīthā mā te revātaḥ sakhye riṣāma,
pūrvīṣ ṭa indra niṣṣidho jāneṣu jahy āsusvīn prā vṛhāpṛnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣidhvarīs ta ōṣadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṛbhyo vāyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṛbhyāḥ.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devēbhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viṣvāmitra; to Indra)

idām hy ānv ōjasā sutām rādhānam pate,
pibā tv āsyā girvanāḥ.

8.1.26^a (Pragātha Kāṇva; to Indra)

pībā tv āsyā girvaṇaḥ sūtāsya pūrvapā iva,

pāriṣkṛtasya rasīna iyām āsutīḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sūtām and sūtāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmitra; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnaṁ,

indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya; to Indra)

asāu yā ṣṣi virakó grhām-grhām vicūkaṣat,

imāṁ jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnaṁ.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmitra; to Indra) =

4.32.16^c (Vamadeva; to Indra)

puroḷāṣaṁ ca no ghāso joṣāyāse gīraḥ ca naḥ,

vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmitra; to Pūṣan)

tām juṣasva gīraṁ māma vājayāntīm avā dhiyam,

vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāṣaṁ pacatyāṁ juṣāsvendrā gurasva ca, tūbhyāṁ havyāni sistrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāṣaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmūkāṁ tvā matinām ā stōma indra yachatu, arvāḥ ā vartayā hūri. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhiyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çūra vidvān:

3.47.2^{ab}, sajōṣā indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā çūra vidvān.

3.53.3^c (Viçvāmitra; to Indra)

çāṁsāvadhvāryo prāti me grñhīndrāya vāhaḥ kṛṇavāva juṣtam,

édām barhīr yājamānasya sīdāthā ca bhūd ukthām indrāya çastām

6.23.7^c (Bharadvāja ; to Indra)
 sá no bodhi puroḷāṇam rārāṇaḥ pibā tū sómam góṛjikam indra,
 édām barhīr yájamānasya sīdorīm kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza prāti gr̥ṇīhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, Ritualitteratur, p. 101.

3.53.5^c, 6^c, yātrā rāthasya bṛható nidhānam.

3.53.7^{b+d} (Viṣvāmitra ; to Indra)
 imé bhojā āṅgirasō virūpā divás putráso āsurasya vīrāḥ,
 viṣvāmitrāya dādato maghāni sahasrasāvé prā tiranta āyuh.

10.67.2^b (Ayasya Āṅgirasa ; to Bṛhaspati)
 ṛtām cānsanta ṛjū dīdhyānā divás putráso āsurasya vīrāḥ,
 vipram padām āṅgirasō dādhanā yajñasya dhāma prathamām mananta.
 7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanya-stuti])
 gómāyur adād ajāmāyur adāt pṛcñir adād dhārīto no vāsūni,
 gāvām maṇḍūkā dādantaḥ cātāni sahasrasāvé prā tiranta āyuh.

We may render 3.53.7 : 'These liberal Aṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear : The Aṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasaṁkhyākā oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, Siebenzig Lieder, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^a, mahás putráso āsurasya vīrāḥ.

3.53.12^a (Viṣvāmitra ; to Indra)
 yá imé ródasī ubhé ahám índram átuṣṭavam,
 viṣvāmitrasya rakṣati brāhmedām bhāratam jānam.

8.6.17^a (Vatsa Kaṇva ; to Indra)
 yá imé ródasī mahī samīcī samājagrabhṛt,
 támobhir indra tám guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

yá imé ródasī mahī sām mātāreva dōhate,

└ mādeṣu sarvadhā asi.]

☞ refrain, 9.18.1^c-7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—
In 9.18.5 I suspect we must read sahmātārā instead of sām mātārā, because the root duh does
not elsewhere in the RV. combine with sam ; cf. 10.117.9.

3.53.13^b (Viçvāmitra ; to Indra)

viçvāmitrā arāsata brāhméndrāya vajrīṇe,

└ kárad in naḥ surādhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvāmanas Vāiçaçva ; to Indra)

sákhāya á çisāmahi brāhméndrāya vajrīṇe,

stuṣā ū śū vo nītamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225 ; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárad in naḥ surādhasaḥ : 1.23.6^c, káratām naḥ surādhasaḥ.]

3.53.16^c (Viçvāmitra ; to Vāc Sasarpārī)

sasarpārīr abharat túyam ebhyó 'dhi çrávaḥ páñcajanyaṣu kṛṣṭīṣu,

pakṣyā návyam áyur dádhanā yām me pulastijamadagnāyo dadúḥ.

7.80.2^a (Vasiṣṭha ; to Uṣas)

eṣā syā návyam áyur dádhanā gūdhvī támo jyótiṣoṣā abodhi,

ágra eti yuvatīr áhrayāṇā └ prācikitat sūryam yajñām agnīm.] ☞ 7.78.3^c

[3.53.18^c, bálaṁ tókāya tánayāya jivāse : 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dámyebhir ánkāiḥ : 3.1.15^d, rákṣa ca no dámyebhir ánkāiḥ.

3.54.3^d : 1.58.7^d, saparyāmi prāyasā yāmi rátanam.

3.54.5^{a+d} (Prajāpati Viçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ)

kó addhā veda ká ihā prā vocat devān áchā pathyā ká sām eti,

dádṛgra eṣām avamā sādāṁsi páreṣu yā gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin ; Bhāvavṛttam)

kó addhā veda ká ihā prā vocat kṛta ájata kṛta iyaṁ viṣṛṣṭiḥ,

arvāg devā asyā visārjanenātha kó veda yāta ābabhūva.

10.114.2^d (Sadhri Vāirūpa, or Gharma Tapasa ; to Viçve Devāḥ)

tisró deṣṭrāya nīṛṭtir ūpāsate dirghaçrúto vi hí jānānti vāhnayah,

tāsām ní cikyuḥ kavāyo nidānam páreṣu yā gūhyeṣu vratéṣu.

As regards 3.54.5^a ; 10.129.6^a, it is interesting to see mystic phraseology already in a
formulaic state ; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká im dadarça ká ihā prā vocat ;
and 1.164.7, 18 ; 10.10.6 ; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ)
 hiraṇyapāṇiḥ savitā sujihvās trīr ā divó vidáthe pátyamānaḥ,
 devéṣu ca savitaḥ glókam áçrer ād asmábhyam ā suva sarvátatim.

3.56.5^d (The same)

trī śadhástḥa sindhavas trīḥ kavīnām utā trimatā vidátheṣu samrāt,
 r̥tāvarīr yóṣaṇās tisró ápyās trīr ā divó vidáthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231 ; ii. 54 ; iii. 243 ; Oldenberg, SBE. xli. 302 ; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Indra)

índro viçvāir vīryāṇi pátyamāna ubhé ā paprāu ródasī mahitvā,
 purāṇdaró vītrahā dhr̥ṣṇúṣeṇaḥ saṁg̃f̃bhya na ā bhara bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gautama ; to Indra)

vavakṣā índro ámitam r̥jīṣy ūbhé ā paprāu ródasī mahitvā,
 átaç cid asya mahimā ví recy abhí yó viçvā bhūvana babbhūva.

8.25.18^c (Viṣvamanas Vāiyaçva ; to Mitra and Varuṇa, here Sūrya)

pāri yó raçmínā divó 'ntān mamé p̃thivyaḥ,
 ubhé ā paprāu ródasī mahitvā.

3.54.18^b : 1.24.10^c, ādabdhāni várūṇasya vratāni.

[3.54.20^b, dhruvākṣemāsa ilayā mādantaḥ : 3.59.3^a, anamivāsa ilayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
 svádasva havyā sám iṣo didīhy asmadryāk sám mimīhi çrávāṇsi,
 viçvāṇ agne p̃tsú tāñ jeṣi çátrūn āhā viçvā sumānā didīhi naḥ.

5.4.2^d (Vasugr̥ta Ātreya ; to Agni)

havyavāñ agnir̥ ajāraḥ pitā no, vibhūr vibhāva sud̥çīko asmé, 3.2.2^c
 sugārhapatyāñ sám iṣo didīhy asmadryāk sám mimīhi çrávāṇsi.

6.19.3^b (Bharadvāja ; to Indra)

p̃rthū karāsnā bahulā gābhastī asmadryāk sám mimīhi çrávāṇsi,
 yūthēva paçvāḥ paçupā dāmūnā asmāñ indrābhy ā vaṽr̃svājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256 ; for 5.4.2, ibid. 315 ; for 6.19.3, Oldenberg, SBE. xli. 123, 323.

3.55.1^d–22^d, mahād devānām asuratvām ékam : 10.55.4^d, mahān mahatyā
 asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
 ní veveti palitó dutā āsv antār mahāñç carati rocanéna,
 vāpūñši bibhrad abhí no ví caṣṭe mahād devānām asuratvām ékam.]

refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya ; to Agni)

yām tvā jānāso abhi sañcāranti gāva usnām iva vrajām yaviṣṭha,
dūtō devānām asi mārtyānām antār mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, Prol. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devāḥ)
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr ūdhaḥ,
ṛtāsyā sū pāyasūpinvatēlū mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

10.27.14^{cd} (Vasukra Āindra ; to Indra)

brhānn achāyō apalāçō ūrvā tasthū mātū viṣito atti gārbhaḥ,
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr ūdhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

10.10.5^b (Yamī Vāivasvati ; Sañvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni veda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a ; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhayā ūpa kṣeti hitāmitro ná rája,
puraḥsādaḥ çarmasādo ná virāḥ : 1.73.3^{abc}, devō ná yāḥ pṛthivīm
... upakṣēti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devāḥ)
tripājasyō vṛṣabhō viçvārūpa utā tryudhā purudhā prajāvān,
tryanikālḥ patyate māhināvān sā retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

sā retodhā vṛṣabhāḥ çāçvatīnām tāsminn atmā jāgatas tasthūṣaḥ ca,]

☞ 1.115.1^c

tān ma ṛtām pātu çatāçaradāya yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvāṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurah pitā = dyāus pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pātyamānāḥ : 3.54.11^b, trīr ā divō vidāthe pātyamānāḥ.

3.56.7^b : 1.71.9^c, rájánā mitrávárūnā supānī.

3.58.3 = 1.118.3, except that 1.118.3 begins with pravādyāmanā, whereas 3.58.3 has in its place, suyūghbhir āṇvāḥ.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhā yātām pathibhir devayānāḥ.

3.58.5^d: 1.183.4^d, dāsrāv imé vām nidhāyo mādhunām.

3.58.8^d, pári dyāvāprthiví yāti sadyāḥ: 1.115.3^d, pári dyāvāprthiví yanti sadyāḥ.

[3.59.1^a, mitró jánān yatayati bruvānāḥ: 7.36.2^d, jánām ca mitró yatati bruvānāḥ.]

[3.59.1^b, mitró dādharma prthivīm utá dyām: 6.51.8^b, námo dādharma, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havayām ghṛtāvaj juhota: 7.47.3^d, sindhubhyo havayām, &c.]

[3.59.3^a, anamivāsa ilayā mādantaḥ: 3.54.20^b, dhruvākṣemāsa ilayā mādantaḥ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma; 10.14.6^{cd}, téṣām vayām sumatāu yajñīyānām āpi, &c.

3.59.9^b (Viṣvāmitra: to Mitra)

mitró devésv ayūsu jánāya vṛktābarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (Dyumna Viṣvacarṣaṇi Ātreya; to Agni)

viṣve hí tvā sajōṣaso, jánāso vṛktābarhiṣaḥ,
hótāram sādmasu priyām vyānti váryā purú.

☞ 5.21.3^a

5.35.6^b (Prabhūvasu Āṅgīrasa; to Indra)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,
ugrām pūrvīṣu pūrvyām hāvante vājasātaye.

☞ 5.35.6^a

☞ 5.35.6^d

8.5.17^a (Brahmātithi Kāṇva; to Aṇvins)

jánāso vṛktābarhiṣo haviṣmanto aramkṛtaḥ,
yuvām havante aṇvinā.

☞ 1.14.5^c

☞ 1.47.4^d

8.6.37^b (Vatsa Kāṇva; to Indra)

tvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,
hāvante vājasātaye.

☞ 5.35.6^a

☞ 5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. kāṇvāso vṛktābarhiṣaḥ, 1.14.5^c, q.v.

3.60.3^d (Viṣvāmitra; to R̥bhus)

indrasya sakhyām r̥bhávaḥ sám ānaṇur mānor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām éire viṣṭvī cāmibhiḥ sukṛtaḥ sukṛtyāyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti catāvat sahasravat abhī krandanti hāritebhir asābhiḥ,
viṣṭvī grāvānaḥ sukṛtaḥ sukṛtyāyā hótuc cit pūrve havirādyam ācata.

We render 3.60.3, 'The R̥bhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, *Die Ṛbhus im R̥gveda*, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣṭvī ṣāmibhiḥ* in 3.60.3, and *viṣṭvī grāvāṇaḥ* in 10.94.2, the former is the mother; cf. *vivēṣa* . . . *ṣāmibhiḥ* in 5.77.4, and the interesting epithets of the Ṛbhus in their *nivid*, ÇÇ.8.20, *viṣṭvī svapasah*, and *ṣamyā ṣamīṣṭhāḥ*. The expression *sukṛtāḥ sukṛtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *ṛbhāvāḥ sukṛtāḥ suhastāḥ*, 7.35.12. The passage 3.54.12, where the Ṛbhus are said to have fashioned the sacrifice *ūrdhvagrāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmitra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrāsyā vāruṇasya māyā candréva bhānuḥ ví dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vaiçvānara; to Agni)
agnēr āpnasah samíd astu bhadrágnir mahī ródasī á viveça,
agnir ékam codayat samātsv agnir vṛtrāṇi dayate purūṇi.

The vṛṣā in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyūr iva yóṣaṇām.

3.62.9^{ab} (Viçvāmitra; to Pūṣan)

yó viçvābhī vipáçyati bhūvanā sām ca páçyati,
sá nah pūṣávitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)
yó viçvābhī vipáçyati bhūvanā sām ca páçyati,
sá nah parṣad āti dviṣaḥ. ☞ refrain, 10.187.1^c—5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmitra; to Soma)

sómo jigāti gātuvid devānām eti niṣkṛtām,
ṛtāsyā yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)
devāni vo devayajyāyāgnīm ilīta mārtyaḥ,
sāmiddhaḥ çukra didiḥy ṛtāsyā yónim āśadaḥ sasāsya yónim āśadaḥ.
9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
īndrasya soma rūdhase, punāno hārdi codaya, ☞ 9.8.3^a
ṛtāsyā yónim āśadam.

9.64.22^c (Kaṣyapa Marica; to Soma Pavamāna)
 indrāyendo marūtivate pāvasva mādhumattamaḥ,
 ṛtāsya yónim āsādam.

Cf. arkāsya yónim āsādam, under 9.25.6; yónāv ṛtāsya sīdatam, 3.62.18^b; sīdann ṛtāsya yónim ā, 6.16.35^c; and yónim ṛtāsya sīdata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlii. 243, 345.

3.62.16^{ab} (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
 ā no mitrāvaruṇā ghr̥tāir gāvīyūtim ukṣatam,
 mādhvā rājāṁsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 ā no mitrāvaruṇā havyājuṣṭim ghr̥tāir gāvīyūtim ukṣatam ilābhīḥ,
 pr̥tī vām ātra vāram ā jānāya, pr̥tītam udnó divyāsya cāroḥ. ~~cf.~~ 7.65.4^c
 8.5.6^c (Brahmātithi Kāṇva; to Aṣvins)
 tā sudevāya dācūse sumedhām āvitāriṇim,
 ghr̥tāir gāvīyūtim ukṣatam.

Cf. ā no gāvīyūtim ukṣatam ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gāvīyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gāvīyūtim ukṣatam ilābhīḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyājuṣṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvīyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥tī pr̥tī yātam vāram ā jānāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim.

3.62.18^a (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)
 gr̥ṇānā jamādagninā yónāv ṛtāsya sīdatam,
 pātām sómam ṛtāvṛdhā.

cf. 9.13.9^c
 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadram id bhadrá kṛṇavat sárasvaty ákavāri cetati vājīnīvatī,
 gr̥ṇānā jamādagnivát stuvānā ca vasiṣṭhavát.
 8.101.8^d (Jamadagni Bhārgava; to Aṣvins)
 rātīm yád vām arakṣāsam hāvāmahe yuvābhyām vājīnīvasū,
 pr̥cēm hōtrām pratirāntāv itām narā gr̥ṇānā jamādagninā.
 9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utā no gómatr̥i īso viçvā arṣa pariṣṭūbhah,
 gr̥ṇānó jamādagninā.
 9.65.25^b (Bhṛgu Vāruṇī, or Jamadagni Bhārgava; to Soma Pavamāna)
 pāvate haryató hārīr gr̥ṇānó jamādagninā,
 hinvánó gór ādhi tvací.

The pāda-type gr̥ṇānā jamādagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamādagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^c (Vāmadeva Gāutama; to Agni, or Agni and Varuṇa)

sákhe sákhāyam abhy á vavṛtsvācūm ná cakráñ rāthyeva ráñhyāsmābhyam
dasma ráñhyā,

ágne mṛṇíkām vāruṇe sácā vido marútsu viçvábhānuṣu,
tokāya tuje çuçuçāna çāñ kṛdhy asmābhyam dasma çāñ kṛdhi.

8.27.3^d (Manu Vāivasvata; to Viçve Devāḥ)
prá sū na etv adhvarò 'gnā devēsu pūrvyāḥ,
ādityēsu prá vāruṇe dhṛtvārate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, Prol. pp. 141, 146; Bergaigne, Quarante Hymnes, p. 11; Hillebrandt, Ved. Myth. iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu: 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavṛe antāḥ: 5.31.3^c, prācodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama; to Agni)

té gavyatā mánasā dr̥dhṛām ubdhām gá yemānām pári śāntam ádrim,
dr̥ḥhām náro vácasā dūivyena vrajām gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama; to Indra)
[viçvāni çakró nūryāni vidvān] apó rireca sákhībhir níkamāiḥ,

cf. 4.16.6^a

áçmānām cid yé bibhidúr vácobhir vrajām gómantam uçijo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana; to Agni)

tvām agne yájamānā anu dyūm viçvā vásu dadhire vūryāni,
tvāya sahá dr̥ávinam ichāmānā vrajām gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas; see in its order. Cf. Ludwig, Der Rig-Veda, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^c, gavyam cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama; to Agni)

néçat támo dúdhitām rócata dyáur úd devyá uśáso bhānúr arta,
á sūryo bṛhatás tiṣṭhad ájṛāñ ṛjū mārteṣu vṛjiná ca páçyan.

6.51.2^c (Rjigvan Bhāradvāja; to Viṣve Devāḥ)

vēda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
rjū mārteṣu vrjinā ca pācyann abhi caṣṭe sūro aryā évān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitravaruṇa nṛcāksā ubhé úd eti sūryo abhi jmán,
[viṣvasya sthātūr jāgataḥ ca gopā] rjū mārteṣu vrjinā ca pācyañ.

§ 6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viṣveṣāṃ āditir yajñīyānāṃ viṣveṣāṃ ātithir mānuṣāṇāṃ,
agnir devānāṃ āva āvrñānāḥ sumṛṇīkó bhavatu jātāvedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukirti Kākṣivata; to Indra)

indrah sutrāmā svāvāḥ āvobhiḥ sumṛṇīkó bhavatu viṣvāvedāḥ,
bādhatāṃ dvēṣo ābhayaṃ kṛṇotu [suvīryasya pātayaḥ syāma.]

§ 4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātāvedāḥ, and thinks that this is due to assimilation to viṣveṣāṃ āditir . . . viṣveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d; 8.23.25^a, ātithir mānuṣāṇāṃ.

4.2.1^a: 1.77.1^c, yó mārtyeṣv amṛta r̥tāvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvó akhyad devānāṃ yāj jānimānty ugra:
7.60.3^d, sām yó yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā br̥ható divò 'bhi yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhāḥ.

[4.2.20^c, uc chocasva kṛṇuhī vāsyo naḥ: 8.48.6^b, prá caksya kṛṇuhī, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo rājānam adhvarāsyā rudrāṃ hótāraṃ satyayājāṃ ródasyor,
agnīm purā tanayitnór acittād dhīraṇyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vití yó devām mārto duvasyéd agnīm iṣṭādhvaré havīsmān,
hótāraṃ satyayājāṃ ródasyor [uttānāhasto námasā vivāset.]

§ 3.14.5^b

Cf. Bergaigne, iii. 36; v. Bradke, Dyāus Asura, p. 54.

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyēva pātya uṇatī suvāsāḥ.

[4.3.8^d, sādā divo jātavedaḥ cikivān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hi śmā vṛṣabhāḥ cid aktāḥ pumān agniḥ pāyasā pṛṣṭhyena,
āspandamāno acarad vayo dhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nū tāt cikitūṣe cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pipāya sakṛc cūkrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer. 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE, xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE, xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, cūkrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrim vy āsan bhidāntaḥ sām āngiraso navanta gobhiḥ,
ṣunām nāraḥ pāri ṣadann uṣāsam āviḥ svār abhavaj jāté agnāu.

10.88.2^b (Murdhanvat, an Āngirasa, or Vāmadevya; to Sūrya and Vaiṣvānara)
gīṛṇām bhūvanam tāmāsāpagūḥam āviḥ svār abhavaj jāté agnāu,
tāsya devāḥ pṛthivī dyāur utāpó ranayann ūsadhīḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akr̥ṇot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viṣvam uṣāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

ūrdhvo bhava prāti vidhyādhy asmād aṁṣ kṛṇuṣva dāivyāny agne,
āva sthirā tanuhi yātujūnām jāmim ājāmim prā mṛṇi cātrūn.

10.116.5^b (Agniuta Sthāura, or Agniyūpa Sthāura; to Agni)
ni tigmāni bhrācāyan bhrācyāny āva sthirā tanuhi yātujūnām,
ugrāya te sāho bālan dadāmi pratītya cātrūn vigadēsu vṛca.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nītyena haviṣā yā ukthāiḥ: 6.5.5^a, yās te yajñēna samidhā yā ukthāiḥ.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samidhā vidhema prāti stōman casyāmānam gṛbhāya,
dāhāśo rakṣāsaḥ pāhy āsmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruṇi; to Agni)
vayām te agna samidhā vidhema vayām dācema suṣṭutī yajatra,
vayām ghr̥tēnādhvarasya hotar vayām deva haviṣā bhadrācoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahasraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptāraçmir vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prā tūn agnir babhasat tigmājambhas tāpiṣṭhena cocīṣa yāḥ surādhaḥ,
prā yé minānti vāruṇasya dhāma priyā mitrāsya cétato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmitra; to Indra)
tvām ha tyād ṛṇayā indra dhīro 'sīr ná pārva vṛjinā çṇāsi,
prā yé mitrāsya vāruṇasya dhāma yūjam ná jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minanti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Vaiçvāmitrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padām véḥ: 3.5.5^a, pāti priyām ripó ágram padām véḥ.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv āgnir mandró vidátheṣu prācetāḥ,
ūrdhvām bhānūm savitā devó açred drapsām dávidhvaḍ gaviṣó ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)
ūrdhvām bhānūm savitā devó açred drapsām dávidhvaḍ gaviṣó ná
sútvā,

ānu vratām váruṇo yanti mitró yāt súryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)
ūrdhvām ketūm savitā devó açrej jyótiṣ viçvasmāi bhūvanāya kṛṇvān.
cf. 1.92.4^c

ūprā dyāvapṛthiví antarikṣam, ví súryo raçmibhiḥ cēkitānaḥ.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aṣvins)

ví céd uchānty açvinā uṣāsah ūprā vām brāhmāṇi kārāvo bharante,
cf. 6.67.10^a

ūrdhvām bhānūm savitā devó açred bṛhád agnāyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a: 14.2^a: 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of iva; consequently the word devó is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvām bhānūm savitā iva açret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrñi rātini ghr̥tāci: 6.63.4^b, prā rātir eti jūrñini ghr̥tāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇid devātātim urāṇāḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stirṇé barhiṣi samidhāné agnā ūrdhvó adhvaryúr jujuṣāṇó asthāt,
pāry agniḥ paçupā ná hótā trivīṣty eti pradiva urāṇāḥ.

6.52.17^a (Riçvan Bharadvāja; to Viçve Devāḥ)
stirṇé barhiṣi samidhāné agnāu sūktēna mahā nāmasā vivāse,
asmīn no adyā vidáthe yajatrā viçve devū haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnir mandró mādhuvacā r̥tāvā,
drāvanty asya vājino ná cōkā bhāyante viçvā bhūvanā yād ābhraṭ.

7.7.4^d (Vasiṣṭha Maitravaruṇi; to Agni)
 sadyó adhvaré rathiráṁ jananta mānuṣāso vicetaso yá eṣāṁ,
 viṣṭāṁ adhāyi viṣpátir duronē 'gnír mandró mádhuvacā rtāvā.

4.6.11^{cd} (Vāmadeva Gautama; to Agni)
 ākari brāhma samidhāna tūbhyaṁ ṣānsaty ukthāṁ yājate vy ù dhāḥ,
 hótāram agnīm mānuṣo ní ṣedur namasyānta uṇijāḥ ṣānsam āyóḥ.

5.3.4^{cd} (Vasuṣruta Ātreya; to Agni)
 tāva ṣriyā sudīṇo deva devāḥ purū dādhānā amītaṁ sapanta,
 hótāram agnīm mānuṣo ní ṣedur daṣasyānta uṇijāḥ ṣānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daṣasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gautama; to Agni)
 ayām ihā prathamó dhāyi dhātṛbhir hótā yájiṣṭho adhvaréṣv ídyah,
 yām āpnavāno bhīgavo virurucúr vāneṣu citrāṁ vibhvaṁ viṇe-viṇe.

8.60.3^c (Bhargava Prāgātha; to Agni)
 āgne kavir vedhā asi hótā pāvaka yāksyaḥ,
 mandró yájiṣṭho adhvaréṣv ídyo [vīprebhiḥ ṣakra mánmabhiḥ.]

cf. I.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv ídyo hótā mandrātamo viṇi, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viṇvā yāḥ carṣaṇír abhi.

[4.7.8^d, vidúṣṭaro divā āródhanāni; 4.8.4^c, vidvān āródhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma rūcataḥ puró bhāḥ: 1.58.4^d, kṛṣṇām ta éma ruṇadūrme ajara.

[4.7.10^b, yád asya vāto anuvāti ṣocīḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti ṣocīḥ; 10.142.4^c, yadā te vāto anuvāti ṣocīḥ.]

4.8.1^b: 8.102.17^c, havyavāham ámartyam; 3.10.9^c, havyavāham ámartyaṁ sahovíḍham.

4.8.2^c: 1.1.2^c, sá devān éhá vakṣati.

[4.8.4^c, vidvān āródhanam divāḥ: 4.7.8^d, vidúṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gautama; to Agni)
 té rāyá té suvīryāḥ sasavāṅso ví ṣṇvire,
 yé agnā dadhiré dúvaḥ.

8.54 (Val. 6).6^d (Mātariçvan Kāṇva ; to Indra)
 ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,
 vītī hotrābhīr utā devāvṛtibhiḥ sasavāṁso ví çṛṇvire.

In 8.54 (Val. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṁsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛḷa mahān asi: 1.36.12^d, sá no mṛḷa mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)
 véṣi hy ādhvariyaṭām upavaktā janānām,
 havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)
 véṣi hy ādhvariyaṭām āgne hotā dāme viçām,
 samīdho viçpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^c is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyé rukmó ná rocata upaké: 7.3.6^b, vi yád rukmó ná rócasa upaké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)
 tvām āgne prathamān devayānto devān mātā amṛta mandrajihvam,
 dveṣoyitām ā vivāsanti dhībhir dāmūnasān grhāpatim āmūram.

5.8.1^d (Iṣa Ātreya ; to Agni)
 tvām āgna ṛtāyāvāḥ sām idhire pratnām pratnāsa utāye sahaskrta,
 puruṣeन्द्रān yajataṁ viçvadhāyasān dāmūnasān grhāpatim vā-
 reṇyam.

[4.12.3^b, agnir vājasya paramāsyā rāyāḥ: 7.60.11^b, vājasya sātāu paramāsyā rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)
 agnir iḥe brhataḥ ksatriyasya agnir vājasya paramāsyā rāyāḥ. cf. 4.12.3^b
 dādhatī rātnām vidhaté yāviṣṭho vy ānuṣān mātīyāya svadhāvan.

7.16.12^c (Vasiṣṭha Maitravaruṇi ; to Agni)

tām hótāram adhvarasya pracetasaṁ ṽāhniṁ devā akr̥vata, 3.11.4^c
dádhati rātnaṁ vidhaté suvīryam agnir jánāya dāḥṣe.

The preposition *vi* which limps, with sharp tmesis, behind its verb *dádhati* in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel *pādas* under 4.44.4.

4.12.6 (Vāmadeva Gāutama ; to Agni) =

10.126.8 (Kulmalabarhiṣa Çailūṣi, or Añhomuc Vāmadevya ; to Viṣve
Devāḥ, here Agni)

yāthā ha tyād vasavo gāuryaṁ cit padī śitām āmuñcatā yajatrāḥ,
evō śv āsmān muñcatā vy āñhaḥ prā tāry agne pratarām na āyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to *pāda* d are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109 ; particularly 10.59.1^a, *prā tāry āyuh pratarām nāvīyaḥ*.

[4.13.1^c, *yātām aṣvinā sukṛto duroṇām* : see under 1.117.2^c.]

4.13.2^a : 7.72.4^c, *ūrdhvām bhānūm savitā devō aṣret* ; 4.6.2^c, *ūrdhvām bhānūm savitēvāṣret* ; 4.14.2^a, *ūrdhvām ketūm savitā devō aṣret*.

4.13.5 = 4.14.5 (Vāmadeva Gāutama ; to Agni)

ānāyato ānibaddhaḥ kathāyām nyāññi uttānō 'va padyate nā,
kāyā yāti svadhāyā kō dadarṣa divā skambhāḥ sāmṛtaḥ pāti nākam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197 ; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout ; see p. 13.

4.14.2^a, *ūrdhvām ketūm savitā devō aṣret* : 4.6.2^c : *ūrdhvām bhānūm savitēvāṣret* ;
4.13.2^a ; 7.72.4^c, *ūrdhvām bhānūm savitā devō aṣret*.

4.14.2^b, *jyōtir viṣvasmāi bhūvanāya kṛvān* : 1.92.4^c, *jyōtir viṣvasmāi bhūvanāya kṛvatī*.

4.14.2^c : 1.115.1^c, *āprā dyāvapṛthivī antārikṣam*.

4.14.3^d, *uṣā Iyate suyūjā rāthena* : 1.113.14^d, *oṣā yāti suyūjā rāthena*.

4.14.4^b (Vāmadeva Gāutama ; to Aṣvins)

ā vām vāhiṣṭhā ihā té vahantu rāthā āṣvāsa uṣāso vyūṣṭāu,
imé hí vām madhupéyāya sómā ṽasmín yajñé vṛṣaṇā mādayethām.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva ; to Aṣvins)

ūd vām pr̥kṣāso mādhumanta irate, rāthā āṣvāsa uṣāso vyūṣṭiṣu,

4.45.2^a

apornuvāntas tāma ā pārvīṛtam svār nā ḥkrām tanvānta ā rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96 ; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of *pr̥kṣā* note this parallel, which seems to support his rendering of the word by 'swift' ; cf. *vāhiṣṭhā* in 4.14.4^a.

[4.14.4^d, *asmīn yajñé vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ū śū vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatih kavir agnir havyāny akramit,
dādhad rātnāni dācūse.

9.3.6^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó ví gāhate,
dādhad rātnāni dācūse.

For the repeated pāda cf. dhātūh rātnāni dācūse, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām ārvantaṁ ná sānasīm aruṣāṁ ná divāḥ çuṣum,
marmṛjyānte divē-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gṛṇihī vipra çuṣmīṇam.
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die Leute in Bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantaṁ . . . marmṛjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārāt sāhadevyāt*.

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé ā paprāu rōdasi mahitvā*.

[4.16.6^a, *viçvāni çakrō nāryāni vidvān* : 7.21.4^b, *āpāṁsi viçvā nāryāni vidvān*.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gōmantam uçtjo vi vavruḥ*.

4.16.12^d : 1.174.5^c, *prā sūraç cakrām vṛhatād abhīke*.

[4.16.20^b, *brāhmākarma bhṛgavo ná rātham* : 10.39.14^b, *ātaksāma bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gautama; to Indra) = 4.19.11^d = 4.20.11^d =
 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)
 nū śtutā indra nū grṇānā iṣaṁ jaritré nadyò ná pīpeḥ,
 ákārī te harivo bráhma návyam dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvāprthivyaū)
 nū rodasī brhādbhir no várūthāiḥ pātnivadbhir iṣāyantī sajóṣā ḥ,
 urūcī víḥve yajaté ni pātam dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gautama; to Indra)
 tvām mahān indra túbhyaṁ ha kṣá ánu kṣatrām mañhānā manyata dyáuḥ,
 tvām vṛtrām çávasā jaghanvān srjáḥ síndhūñr áhinā jagrasānān.

10.111.9^a (Aṣṭrādañṣṭra Vairūpa; to Indra)
 srjáḥ síndhūñr áhinā jagrasānān ād id etāḥ prā vivijre javéna,
 múmuksamānā utá yá mumucré 'dhéd etá ná ramante nítiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmuksamānā utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gautama; to Indra)
 bhinád girīm çávasā vājram iṣṇān āviṣkrṇvānāḥ sahasānā ójaḥ,
 vādhīd vṛtrām vājreṇa mandasānāḥ sárann āpo jávasā hatāvṛṣṇīḥ.

10.28.7^c (Vasukrapatni; to Indra)
 evā hí mām tavāsam jajñūr ugrām kárman-karman víṣṇam indra devāḥ,
 vādhīm vṛtrām vājreṇa mandasānó 'pa vrajām mahinā dāçuse vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vādhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hantā vṛtrāṁ vājreṇa mandasānāḥ; and also under 8.59 (Val. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta āçāyānam āhiṁ vājreṇa maghavan vi vṛçcaḥ:
4.19.3^{cd}, saptā prāti pravāta āçāyānam āhiṁ vājreṇa vi riṇā aparvān.]

[4.17.14^d, tvacō budhnē rājaso asyā yonāu: 4.1.11^b, mahō budhnō, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indraṁ sakhyāya viprā açvāyānto vṛṣaṇaṁ vājāyantaḥ,
janyānto janidām akṣitotim ā cyāvayāmo 'vatō nā kōçam.

10.131.3^{cd} (Sukirti Kakṣivata; to Indra)

nahī sthūry ṛtuthā yātām āsti nótā çrāvo vivide saṁgamēṣu,
gavyānta indraṁ sakhyāya viprā açvāyānto vṛṣaṇaṁ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and tayor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszgeht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Holden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.17.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahī nv asya pratimānam āsti: 6.18.12^c, nāsya çātrur nā pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasi aprṇāj jáyamānaḥ; 3.6.2^a; 7.13.12^b, ā ródasi aprṇā
jáyamānaḥ.

4.18.7^d: 4.19.8^b, vṛtrām jaghanvān asṛjad vi sīndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad. (see Vol. II, p. 523)

4.18.11^d (Samvāda Indrāditi vāmadevānām)

utā matā mahiṣām ānv avenad amī tvā jahati putra devāḥ.

āthābravid vṛtrām indro hanīṣyān sākhe viṣṇo vitarām vi kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vi kramasva dyāur dehī lokām vājraya viṣkābhe,

hānāva vṛtrām riṇācāva sīndhūn indrasya yantu prasavé viśrṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! ' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid . . . sākhe viṣṇo vitarām vi kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^c. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhim pariṣāyānam āraṇḥ.

[4.19.3^{cd}, sapta prāti pravāta āṣāyānam āhim vājreṇa vi riṇā aparvān: 4.17.7^{cd}, tvām prāti pravāta āṣāyānam āhim vājreṇa maghavan vi vṛṇaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi prā dadrur jānayo nā gārbhaṁ rāthā iva prā yayuḥ sākām ādrayaḥ,

ātarpayo viśṭa ubjā ūrmīn tvām vṛtān ariṇā indra sīndhūn.

4.42.7^d (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

viduṣ te viṣvā bhūvanāni tāsyā tā prā braviṣi vāruṇāya vedhaḥ,

tvām vṛtrāni ṣṛṇviṣe jaghanvān tvām vṛtān ariṇā indra sīndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrām jaghanvān asṛjad vi sīndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imān yajñān tvām asmākam indra puró dādhat sanīṣyasi krátuṁ naḥ,
çvaghnīva vajrin sanāye dhānānān tvāyā vayām aryā ājīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

sūraç cid ráthanān pāritakmyāyān pūrvān karad ūparān jūjuvānsam,

ḷbhārac cakrām étaçāḥ sām riṇāti, puró dādhat sanīṣyati krátuṁ naḥ.
Cf. 4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçān vāsunā nyīṣtam: 10.42.4^c, kóçān ná pūrvān vāsunā nyīṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10^b, hāntā vrtrān vārivah pūrave kaḥ: 1.63.7^d, anho rajan vārivah pūrave kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evā vāsva indrah satyāḥ samrūd ḷdhāntā vrtrān vārivah pūrave kaḥ, Cf. 1.63.7^d
pūruṣṭuta krátvā naḥ çagdhi rāyó bhakṣīyá té 'vaso dāivyasya.

5.57.7^d (Çvāvāçva Ātreya; to Maruts)

gōmad āçvāvad ráthavat suvīraṁ candrávad rádho maruto dadā naḥ,

prāçastīm naḥ kṛṇuta rudriyāso bhakṣīyá vó 'vaso dāivyasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devātamo jāyamāno mahó vájebhir mahádbhiç ca çuṣmāiḥ,
dādhanó vajrān bāhvōr uçāntān dyūm āmena rejayat prā bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sā nīvyābhir jaritūram āchā mahó vájebhir mahádbhiç ca çuṣmāiḥ,

puruvīrābhir vṛṣabha kṣitínām á girvaṇaḥ suvitāya prā yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG. iv. 271.

[4.22.5^b, viçveṣv it sāvaneṣu pravācyā: 1.51.13^d; 8.100.6^a, viçvét tá te sāvaneṣu pravācyā.]

4.22.9^d (Vāmadeva; to Indra)

asmé vārṣiṣṭhā kṛṇuhi jyēṣṭhā nṛmāni satrī sahure sáhānsi,
asmābhyān vrtrā suhānāni randhi jahí vādhar vanúṣo mártasya.

7.25.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)
 çatām te çiprinn utāyaḥ sudāse saḥsraṁ çāṁsā utā rātir astu,
 jahī vādhar vanūṣo mārtyasyāsmé dyumnām ādhi rātnaṁ ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
 3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
 rathyāḥ sadāsāḥ.

[4.23.4^c, devó bhuvan návedā ma ṛtānām: 1.165.13^d, eṣām bhūta návedā ma
 ṛtānām.]

[4.23.10^c, ṛtāya pṛthvī bahulé gabhīre: 10.178.2^c, ūrvī ná pṛthvī bāhule gabhīre.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām: 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
 svāḥ.

4.24.3^d (Vāmadeva ; to Indra)
 tám in náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām, 1.72.5^c
 mithó yāt tyāgām ubháyāso ágman náras tokásya tánayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)
 asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasā,
 yād vām hávanta ubháye ádha sprdhí náras tokásya tánayasya sātīṣu.

Cf. 6.19.7^c, yēna tokásya tánayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
 rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)
 tásmā agnir bhūrataḥ çarma yaṁsaj jyók paçyāt sūryam uccárantam,
 yá indrāya sunāvāméty áha náre nāryāya nṛtamāya nṛnām.

6.52.5^b (Rjigvan Bhāradvāja ; to Viçve Devāḥ)
 viçvadānīm sumānasah syāma páçyema nú sūryam uccárantam,
 tāthā karad vásupatir vásūnām devāḥ óhāno vasāgamiṣṭhah.

7.104.24^d (Vasiṣṭha ; to Indra),
 indra jahī pūmānsam yātudhānam utā striyam māyāya çāçadānām,
 vígrivāso mūradevā ṛdantu má té dṛçan sūryam uccárantam.

10.59.4^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)
 mó sú naḥ soma mṛtyāve parā dah páçyema nú sūryam uccárantam,
 dyúbhir hitó jarimā sú no astu parātarām sū nirṛtir jihītām.

10.59.6^c (Bandhu Gāupāyana, and others ; to Asunīti)
 ásunte púnar asmāsu cākṣuḥ pūnaḥ prāpām ihā no dhehi bhógam,
 jyók paçyema sūryam uccárantam ánumate mṛlāyā naḥ svastí.

5.37.1^d (Atri Bhāuma; to Indra)

sām bhanūnā yatate sūryasyājūhvāno ghr̥tāpr̥sthāḥ svāñcāḥ,
tāsmā āmr̥dhṛā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōk ca sūryam dṛṣṭe, under 1.23.21.—For devān ōhāṇaḥ in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditiḥ çarma yaṇsat: 1.107.2^d; 4.54.6^d, ādityāir no āditiḥ, &c.]

[4.26.2^d, māma devāso ānu kētam āyan: 10.6.7^c, tān te devāso, &c.]

[4.26.7^c, ātrā pūram̐dhir ajahād ārātiḥ: 4.27.2^c, Irmā pūram̐dhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apó mánave sasrūtas kaḥ,
āhann āhim āriṇāt saptá síndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsyā Āṅgīrasa; to Bṛhaspati)

indro mahná maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptá síndhūn devāir dyāvāpṛthivi prāvataḥ naḥ. 10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yó hatvāhim āriṇāt saptá síndhūn.

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā ní khīdat sūryasyēndraç cakrām sāhasā sadyā indo,
ādhi ṣṇūnā bṛhatā vārtamānaḥ mahó druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahó druho āpa viçvāyu dhāyi vājrasya yāt pātane pádi çṣṇaḥ,
urū śā sarītham̐ sūrathaye kar indraḥ kṛtsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutā ūpa vājebhir utí indra yāhi hāribhir mandasānāḥ,
tirāç cid aryāḥ sávanā purūṇy āṅgūṣebhir gṛṇānāḥ satyārādhāḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvé tuvikūrmīn āçāso hāvanta indrotāyaḥ,
tirāç cid aryāḥ sávanā vaso gahi çāviṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = *oi πολλοί*; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of *ari*, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between *viçva* and *ari* comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders *viçvágūrto ariṣṭutāḥ* by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, *viçvo hy anyó arir ājagāma*, the word *anyó* seems to me expletive, as frequently in classical Sanskrit (and in Greek *ἄλλο-*); see *ariḥ* (singular, *σχῆμα καθ' ἑλόν και μέρος*) and *kṛṣṭīyaḥ* in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of *tirāç cid aryaḥ* has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçūṣe.

6.16.5^b (Bharadvāja; to Agni)

tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dāçūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvām çatāny āva çambarasya pūro jaghanthāpratīni dāsyoh,
āçikṣo yātra çācyā çacivo dīvodāsāya sunvaté sutakre bharadvājāya
grṇaté vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahasrā triṇçatām hāthāiḥ,
dāsānām indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruni; to Indra)

tvām nṛbhīr nṛmaṇo devāvitāu bhūrīṇi vṛtrā haryaçva haṁsi,
tvām ní dāsyum cūmurim dhūnim cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, *karīṣyā indra pāuṇsyam*: 8.3.20^d; 32.3^c, *kṛṣe tād indra pāuṇsyam*.]

[4.31.4^a, *abhī na ā vavṛtsva*: 10.83.6^c, *mānyo vajrinn abhī mām ā vavṛtsva*.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛṇīṣva sakhyāya svastāye,
mahó rāyē divitmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nū pūṣānā vayām sakhyāya svastāye,
huvéma vājasātaye.

cf. 5.35.6^d

4.31.12^b: 8.97.6^d, *indra rāyā pārīṇasā*; 1.129.9^a, *tvām na indra rāyā pārīṇasā*.

4.32.1^c, mahān mahībhir ūtibhiḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyébhiḥ
civébhir mahān mahībhir ūtibhiḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyātha yād ditsasi stutó maghām,
stotṛbhya indra girvaṇaḥ.

8.14.4^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
ná te vartāsti rādhasa indra devó ná mártyaḥ,
yād ditsasi stutó maghām.

8.32.7^b (Medhatithi Kāṇva; to Indra)
vayám ghā te āpi śmasi stotāra indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhi tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

tā te grṇanti vedhāso yāni cakārtha pāuṇsya.
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mātsvā suçipra harivas tād imahe tvé ā bhūṣanti vedhāsaḥ,
tāva çrāvāṇsy upamāny ukthya sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīrḍhanta gótamā indra tvé stóma vāhasaḥ,
āiṣu dhā vīravad yāçaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āiṣu dhā vīravad yāça ūso maghoni sūrīṣu,
yé no rādhaṇsy āhrayā maghāvāno ārāsata ,sūjate aṇvasūnṛte.
refrain, 5.79.1^{e-10^e}

The cadence, vīravad yāçaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragūtha Kāṇva; to Indra)
yāc cid dhī çāçvatām āsindra sādharmaṇas tvám,
tām tvā vayám havāmahe.

8.43.23^a (Virūpa Āṅgīrasa; to Indra)
tām tvā vayám havāmahe çṛṇvāntām jātavedasam,
āgne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sánā yūpeva jaraṇā cāyānā,
te vājo vibhvān ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

cācyākarta pitārā yūvānā cācyākarta camasān devapānam,
cācyā hārī dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rātham yé cakrūḥ suvṛtaṁ nareṣṭhām yé dhenūm viçvajūvaṁ viçvárūpam,
tā ā takṣantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasah suhāstāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtaṁ sucétaśó 'vihvarantaṁ mánasas pári dhyāyā,
tān ū nv āsyā sāvanasya pītāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sám vo mādā āgmata sám pūramdhiḥ: 1.20.5^a, sám vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōṣā indra vāruṇena sómaṁ sajōṣāḥ pāhi girvaṇo marúdbhiḥ,
agrepābhīr ṛtupābhīr sajōṣā gnāspátñibhi ratnadhābhīr sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yád indra divi párye yád ṛdhag yád vā své sādane yātra vāsi,
áto no yajñām ávase niyútvān sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[4.34.9^d, vibhvo nárah svapatyāni cakrūḥ: 7.91.3^d, viçvén nárah svapatyāni cakrūḥ.]

4.34.10^b, rayīm dhatthá vásumantaṁ purukṣúm: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattāṁ, &c.; 1.159.5^d, rayīm dhattāṁ vásumantaṁ
çatagvīnam; 4.49.4^b, rayīm dhattāṁ çatagvīnam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgann ṛbhūnām ihā ratnadhéyam ábhūt sómasya súsutasya pītīḥ,
sukṛtyāyā yát svapasyāyā cañ ékaṁ vicakrá camasān caturdhā.

4.36.4^a (The same)

ēkaṁ vi cakra camasāṁ caturvayam, niṣcārmaṇo gūm ariṇṭa dhṛtibhiḥ.

CS 1.161.7^a

āthā devēṣv amṛtatvām ānaṣa ṇṣṭī vājā ṛbhavas tad va ukthyām.

On the relation to one another of these two hymns see Oldenberg, *ProL*, p. 295, and our p. 18.

4.35.5^a, ṣācyākarta pitārā yūvānā : 4.33.3^a, pūnar ye cakrūḥ pitārā yūvānā.

4.36.1^a, anaṣvō jātō anabhiṣṭur ukthyāḥ : 1.152.5^a, anaṣvō jātō anabhiṣṭur ārvā.

CS 1.161.7^a.

4.36.2^a, rātham ye cakrūḥ suvṛtāṁ sucētasah : 4.33.8^a, rātham ye cakrūḥ suvṛtāṁ nareṣṭhām.

4.36.4^a, ēkaṁ vi cakra camasāṁ caturvayam : 4.35.2^d, ēkaṁ vicakra camasāṁ caturdhā.

4.36.4^b : 1.161.7^a, niṣcārmaṇo gūm ariṇṭa dhṛtibhiḥ.

[4.36.8^c, dyumāntam vājāṁ vīṣaṣuṣmam uttamām : 9.63.29^d ; 67.3^c, dyumāntam ṇṣṭmam uttamām.]

4.36.9^a (Vāmadeva ; to Ṛbhus)

ihā prajāṁ ihā rayīm rārāṇā ihā ṇṛavo vīrāvat takṣatā naḥ,

yēna vayam citayemāty anyān tām vājāṁ citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya ; to a Yajamāna)

āpaṣyam tvā mānasā cēkitānam tāpasō jātūṁ tāpasō vibhūtam,

ihā prajāṁ ihā rayīm rārāṇaḥ prā jāyasva prajāyā putrakāma.

Translate 4.36.9 : 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann : 'Agni verheisst dem Gattenpaar Kinder'). Ludwig translates : 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet ; nachwuchs und reichthum drum hierher schenkt' ich : pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cēkitānam, so that the result would be : 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda : 'drum hierher schenkend.' Grassmann : 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prā jāyasva. So Sāyaṇa, he putrakāma . . . sa tvam ihāsmin loke prajāṁ . . . rārāṇo ramayan rayīm dhanam ihāsmin loke ramayan prajāyā prajānena prā jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaṣyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic ; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rāraṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rāraṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *dēva yātā pathibhir devayānāḥ*: 7.38.8^d, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Rbhus)
rbhūm rbhuksaṇo rayīm vāje vājintamañ yūjam,
indrasvantam havāmahe sadāsātamaṁ aṇvīnam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)
indra iṣe dadātu na rbhuksāṇam rbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Rbhus, complicated by Indra's close connexion with the Rbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Rbhuksaṇ (elliptic plural for the three Rbhus), we call for wealth that is stout (rbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For *rayīm yūjam* cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Rbhus, namely Rbhu, Rbhuksaṇ, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Rbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is rbhuksāṇ ("slays the strong"), stout (rbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s. v. *rbhuksāṇ*, would emend *rbhuksāṇam* in 8.93.34 to *rbhuksāno*, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has *rbhūm* as adjective with *rayīm*, by adding *rbhuksāṇam* to *rbhūm*. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam*: 1.18.5^b, *sóma indraç ca mārtyam*.]

4.37.6^c (Vāmadeva; to Rbhus)
séd rbhavo yām ávatha yūyām indraç ca mārtyam,
sá dhībhir astu sánitā medhásatā só árvatā. cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)
só addhá dāçvadhvaró 'gne mártah subhaga sá praçāṇsyah,
sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Rbhus)
vī no vājā rbhuksaṇaḥ pathāç citana yaṣṭave,
asmābhyañ sūraya stutā víçvā āçās tarīṣāni.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

[asmākāsaṣ ca sūrāyo] viçvā āçās tarīṣāni.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vajas, Rbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Rbhus in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Rbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{ale} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ çavasā pāñca kṛṣṭiḥ surya iva jyōtiṣāpās tatāna,

sahasrasāḥ çatasā vājy ārvā prāktu madhvā sām imā vācūsi.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)

sadyaḥ cid yāḥ çavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ çatasā asya rāñhir nā smā varante yuvatiṁ nā çāryam.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests juvatim for yuvatiṁ in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of juvatim, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1c, uchāntir mām uśasaḥ sūdayantu: 4.40.1^b, viçvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3c, anāgasam tām āditiḥ kṛnotu: 1.162.22^c, anāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivéd ubhāye ví hvayanta udirāṇā yajñām upaprayāntaḥ,

dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āçvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udirāṇā yajñām upaprayāntaḥ,

īlām devīm barhiṣi sādāyanto 'çvīnā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viçvā in mām uśasaḥ sūdayantu: 4.39.1^c, uchāntir mām, &c.]

4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Saumya; to Viṣve Devāḥ, or Ṛtvikstutih)

ā vo dhiyām yajñīyām varta utāye dēva devīm yajatām yajñīyām ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva; to Indra and Varuṇa)

toké hité tánaya urvārāsu sūro dṛṣṭike vṛṣaṇaḥ ca pāuṇsye,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyām.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjam ṣaṣamānāsa açata sūro dṛṣṭike vṛṣaṇaḥ ca pāuṇsye,
prā yé nv āsyarhānā tataksiré yūjam vājram nṛṣādaneṣu kārāvah.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gavīṣaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çatām Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra ēsas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nītyasya rāyāḥ pātayaḥ syāma,
tā cakrāṇā utibhir nāvyaṣtibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitravaruṇi; to Agni)

pariśādyām hy āraṇasya rékṇo nītyasya rāyāḥ pātayaḥ syāma,
nā çēso agne anyājātām asty ācetānasya mā pathó vi dukṣaḥ.

For 4.41.10^{ac} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krātuṁ sacante vāruṇasya devā rājāni kṛṣṭer upamāsyā vavreḥ.

4.42.3^b (Trasadasyu Paurukutsya; to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabhīré rājāsī suméke,

tvāṣṭeva viçvā bhūvanāni vidvān sām ārayaṁ ródasi dhārayaṁ ca.

4.56.3^c (Vāmadeva; to Dyāvapṛthivyāu)

sā it svāpā bhūvaneṣv āsa yā imé dyāvapṛthivī jajāna,

urvī gabhīré rājāsī suméke avañçé dhīraḥ çācyā sām āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇa hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48.49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sōmāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra vāruṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apō apinvam ukṣāmāṇāḥ); but Varuṇa, the son of Aditi, is in charge of the rta. The chiasmus is, that Indra in pāda b holds the heavens in the seat of rta, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indravaruṇa, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, O Indra; thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro vāruṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Pāurukutsya; to Trasadasyu)

ahām tā viçvā cakaram nākir mā dāivyaṁ sāho varate āpratitam,
yān mā sōmāso mamādan yād ukthōbhé bhayete rājasī apārē.

10.48.4^d (Indra Vāikunṭha; to Indra Vāikunṭha)

ahām etām gavyāyam āçvyāṁ paçūṁ puriṣṇāṁ sāyakenā hiranyāyam,
[purū sahāsrā nī çīçāmi dāçūṣe,] yān mā sōmāsa ukthīno āmandiṣuḥ.

10.28.6^c

See under preceding item.

4.42.7^d: 4.19.5^d, tvām vṛtān ariṇā indra sīndhūn.

4.42.9^b: 7.84.1^b, havyēbhir indrāvaruṇā nāmobhiḥ; 1.153.1^b, havyēbhir mitrā-
varuṇā nāmobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

iḥéha yād vām samanā papṛkṣé séyām asmé sumatir vājaratnā,
urusyātaṁ jaritāraṁ yuvām ha çritāḥ kāmo nāsatyā yuvadrik.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1^a: 1.180.10^a, tām vām rátham vayām adyā huvema.

4.44.4^d (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

hiranyāyena purubhū ráthenemām yajñām nāsatyópa yātam,
pibātha in mádhunaḥ somyāsa dádhathe rátnam vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

prāti dyutānām aruṣāso āçvāç citrá adṛçrann uṣāsam váhantaḥ,
yāti çubhrā viçvapīçā ráthena dádhati rátnam vidhaté jánāya.

Cf. dádhati rátnam vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.); and dádhati rátnam vidhaté suvīr-
yam, 7.16.12^c.

[4.44.5^b, hiranyāyena suvītā ráthena: 1.35.2^c, hiranyāyena savitā ráthena; 8.5.35^a,
hiranyāyena ráthena.]

4.44.5^c (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

á no yātaṁ divó áchā prthivyaḥ [hiranyāyena suvītā ráthena,] cf. 1.35.2^c
mā vām anyé ní yaman devayántaḥ sám yād dadé nábbhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nārā gāurēva vidyútām tṛṣṇāsmākam adyā sávanópa yātam,
purutrā hí vām matibhir hávante mā vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV. Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—
Cf. p. 23.

[4.44.6^a, nú no rayīm puruvīraṁ brhántam: 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)

úd vām pṛkṣāso mádhumanta irate [ráthā āçvāsa uṣāso vyūṣṭiṣu,] 4.14.4^b
aporuvántas táma á párvīrtam [svār ná çukráṁ tanvánta á rájah,] 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur ṛā sūryo aruḥac chukrām āraṇaḥ,

5.45.10^a

yāsmā ādityā ādhvano rādanti mitro aryamā varuṇaḥ sajōṣāḥ. 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^b, ā vām vāhiṣṭhā ihā te vahantu rāthā ācvāsa usāso vyūṣṭāu, where vāhiṣṭhā looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ācvāsaḥ. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten. p. 304. For rādanti see lastly, Oldenberg, Vedaforschung. p. 55, note.

4.45.2^b, rāthā ācvāsa usāso vyūṣṭiṣu: 4.14.4^b, rāthā ācvāsa usāso vyūṣṭāu.

4.45.2^d, 6^b, svar nā çukrām tanvānta ā rājaḥ.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibatām madhupēbhīr āsābhīḥ.

[4.45.5^d, sōmam suṣāva mādhumantam ādribhiḥ: 9.107.1^b, suṣāva sōmam ādribhiḥ.]

4.46.2^b (Vāmadeva: to Indra and Vāyu)

çatēnā no abhiṣṭibhir niyūtvān indrasārathiḥ,
vāyo sutāsyā tṛmṣatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvānō āçastir niyūtvān indrasārathiḥ,

ṛvāyav ā candreṇa rāthena yāhi sutāsyā pitāye. 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

ā vām saḥāsraṁ hārāya indravāyū abhi prāyaḥ.
vāhantu sōmapitāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā saḥāsraṁ ā çatām yuktā rāthe hiranyāye,

brahmayūjo hārāya indra keçino vāhantu sōmapitāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma.' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā saḥāsraṁ [ā çatām yuktā rāthe hiranyāye brahmayūjo] hārāya indra [keçino], vāhantu sōmapitāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā saḥāsraṁ ā çatām hārāya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, ā tvā brahmayūjā hārī vahatām indra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayūj, and hiranyāya (locative, hiranyāye).—Cf. the pāda, uṣarbūdho vahantu sōmapitāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)
 rátham hiraṇyavandhuraṁ indravāyū svadhvarām,
 á hí sthātho divispṛṇam.

8.5.28^{a+c} (Brahmatithi Kāva ; to Aṇvins)
 rátham hiraṇyavandhuraṁ hiraṇyābhiṇam aṇvinā,
 á hí sthātho divispṛṇam. 8.5.28^b

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at Tā. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has iṣādvayam; at 1.139.4 yugabandhanādhāraḥ kṣāṭhaviṇṣaḥ; and at 1.64.9, bandhakakṣāṭhanirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraḥ abdenēṣādvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)
 ráthena prthupājasā dāṇvānsam ūpa gachatam,
 indravāyū ihā gatam. 1.47.3^d

8.5.2^b (Brahmatithi Kāva ; to Aṇvins)
 nṛvād dasrā manoyūjā ráthena prthupājasā,
 sácethe aṇvinoṣāsam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāṇvānsam ūpa gachatam.

4.46.6^c (Vāmadeva ; to Indra and Vāyu)
 indravāyū ayām sutás tām devébhiḥ sajóṣasā,
 píbataṁ dāṇuṣo grhé.

4.49.6^b (Vāmadeva ; to Indra and Bṛhaspati)
 sómam indrabṛhaspatī píbataṁ dāṇuṣo grhé, mādáyetham tádokasā.
 8.22.8^d (Sobhari Kāva ; to Aṇvins)
 ayām vām ádribhiḥ sutáḥ sómo narā vṛṣanvasū,
 á yātam sómapitaye, píbataṁ dāṇuṣo grhé. 4.47.3^d

4.47.1^a, vāyo ṇukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām ṇukró ayāmi te.

4.47.2^{ab+d} (Vāmadeva ; to Indra and Vāyu)
 indraḥ ca vāyav eṣām sómānām pítim arhathaḥ,
 yuvām hí yántīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreyā Ātreya; to Viṣve Devaḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānām pītim arhathaḥ,
 tūñ juṣethām arepāsāv abhi prāyaḥ.
 8.32.23^c (Medhatithi Kāṇva; to Indra)
 sūryo raçmim yāthā sṛjā tvā yachantu me girāḥ,
 nimnām āpo nā sadhryāk.

‘We may render 4.47.2: ‘O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.’ And 8.32.23: ‘Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!’ Zeugma of raçmī in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyave sōmāsaḥ . . . nimnām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: ‘may my songs draw thee hither as a vale brings together the waters that flow into it.’ But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇā sarātham çavasas patī,
 niyūtvantā na utāya ā yātaṁ sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Aṣvins)
 ayām vām ādribhiḥ sutūḥ sōmo narā vṛṣaṇvasū,
 ā yātaṁ sōmapītaye pibataṁ dāçūṣo grhē.]

4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruṣpṛho niyūto dāçūṣe narā,
 asme tā yajñavāhasēndravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruṣpṛho niyūto dāçūṣe narā,
 indragñi tūbhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candrēṇa rāthēna yāhi sutāsya pītaye: 1.135.4^f, vāyav ā candrēṇa rūdhasā gatam.

4.48.2^b: 4.46.2^b, niyūtvāṁ indrasārathiḥ.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jihāte.

4.49.1^c: 1.86.4^c, ukthām mādaç ca çasyate.

4.49.3^b: 1.135.7^c, grhām indraç ca gachatam ; 8.69.7^b, grhām indraç ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapitaye.

4.49.4^b, rayīm dhattām çatagvinam: 1.159.5^d, rayīm dhattām vāsumantañ
çatagvinam ; 4.34.10^b, rayīm dhatthā vāsumantañ purukṣum ;
6.68.6^b, rayīm dhatthó, &c. ; 7.84.4^b, rayīm dhattām, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c—12^c, asyā sōmasya
pitāye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, pibatam dāçūso grhé.

[4.50.2^b, bṛhaspate abhī yé nas tatasré: 10.89.15^a, çatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva ; to Bṛhaspati)

bṛhaspate yā paramā parāvād āta ā ta r̥taspr̥ço ní seduḥ,

tūbhyām khātā avatā ādr̥idugdhā mād̥hva çcotanty abhīto virapçām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsm̐n viçvāni bhūvanāni tasthūḥ, t̥isrō dyāvas tredhā sastr̥r̥ āpah,

trāyaḥ kōçāsa upasēcanāso mād̥hva çcotanty abhīto virapçām. 7.101.4^a

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6^d (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya v̥iṣṇe yajñāir vidhema nāmasā havīrbhiḥ, 2.35.12^b

bṛhaspate suprajā virāvanto vayām syāma pātayo rayinām.

5.55.10^d (Çyāvāçva Ātreya ; to Maruts)

yūyām asmān nayata vāsyo āchā nīr aṇhatibhyo maruto gr̥ṇānāḥ,
juṣād̥hvañ no hav̥yādātīm yajatrā vayām syāma pātayo rayinām.

8.40.12^d (Nābhāka Kāṇva ; to Indra and Agni)

evēndrāgnibhyām pitrvān nāv̥iyo mandhāt̥rvād āngirasvād avāci,
tridhātunā çarmanā pātam asmān vayām syāma pātayo rayinām.

8.48.13^d (Pragātha Kāṇva ; to Soma)

tvām soma pit̥rbhiḥ sañvidāno 'nu dyāvāpr̥thivī ā tatantha,
tāsmāi ta indo hav̥iṣā vidhema vayām syāma pātayo rayinām.

10.121.10^d (Hiranyagarbha Prājāpatya ; to Ka)

prājāpate nā tvād etāny anyō viçvā jātāni pāri tā babhūva,
yātkāmās te juhūmās tām no astu vayām syāma pātayo rayinām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, *Prolegomena*, 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and *JAOS.* xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^d.

4.50.11^{c1} (Vāmadeva ; to Indra and Brhaspati)

bṛhaspata indra vārdhatam naḥ sūcā sū vām sumatir bhūtv asme,
aviṣṭām dhiyo jigṛtām pūramdhīr jajastām aryó vanúṣām árátiḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stómo varuṇa mitra tūbhyaṁ sómaḥ çukró ná vāyāve 'yāmi,
aviṣṭām dhiyo jigṛtām pūramdhīr çyūyām pāta svastibhiḥ sādā naḥ.

cf. refrain. 7.1.20^d ff.

7.97.9^{c1} (Vasiṣṭha : to Indra and Brahmanaspati)

iyām vām brahmanas pate suvrktir brāhmēndrāya vajriṇe akāri,
aviṣṭām dhiyo jigṛtām pūramdhīr jajastām aryó vanúṣām árátiḥ.

4.51.3^c, acitré antāḥ paṇāyaḥ sasantu : 1.124.10^b, ābudhyamānāḥ paṇāyaḥ sasantu.

4.51.10^d (Vāmadeva ; to Uṣas)

rayīm divo duhitare vibhātīḥ prajāvantam yachatāsmāsu devīḥ,
syonād ā vaḥ pratibūdhyamānāḥ *suvíryasya pátayaḥ syāma*.

6.47.12^d (Garga Bhāradvāja ; to Indra) =

10.131.6^d (Sukirti Kākṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ sumṛtīko bhavatu viçvāvedāḥ,
bādhatām dvēṣo ābhayaṁ kṛnotu *suvíryasya pátayaḥ syāma*.

9.89.7^d (Uṣanas Kāvya ; to Pavamāna Soma)

vanvān āvāto abhi devāvītim indrāya soma vṛtrahā pavasva,
çagdhī mahāḥ puruṣeandrasya rāyāḥ *suvíryasya pátayaḥ syāma*.

9.95.5^d (Praskaṇva Kāvya ; to Pavamāna Soma)

iṣyan vācam upavaktēva hōtuḥ punānā indo vi çyā manīṣām,
indraç ca yāt kṣāyathah sūbhagāya *suvíryasya pátayaḥ syāma*.

Cf. the similar refrain-like pāda, *vayām syāma pátayaḥ rayinām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, āçveva citrūruṣi : 1.30.21^c, āçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, prāti bhadrā adrkṣata.

4.52.7^c : 1.48.14^d, uṣaḥ çukrēṇa çociṣā.

[4.54.3^a, ācitti yāc cakrmā dāivye jāne : contained almost word for word in
7.89.5, yāt . . . dāivye jāne . . . cārāmasi . . . ācitti.]

4.54.6^d : 1.107.2^d ; 10.66.3^b, ādityāir no āditiḥ çarma yaṁsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātā vasavaḥ kó varutā dyāvābhūmī adite trāsīthām naḥ,
sāhiyaso varuṇa mitra mātāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
mā héle bhūma varuṇasya vāyór mā mitráśya priyātamasya nr̥ṣām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prā pastyām áditim síndhum arkáih svastīm ile sakhyāya devīm,
ubhé yáthā no áhanī nipāta uśāsánáktā karatām ádabdhe.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

ā va ṛñjasa ūrjām vyuṣṭiṣv índraṁ marúto ródasi anakana,
ubhé yáthā no áhanī sacābhūvā sádaḥ-sado varivasyāta udbhida.

For pastyām in 4.55.3^c cf. 8.27.5; for nipātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for ṛñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrām ná samcāraṇe saniṣyāvaḥ.4.55.7^{ab}: 1.106.7^{ab}, devāir no devy áditir ní pātu devás trātā trāyatām ápra-yuchan.[4.55.7^c, nahí mitráśya varuṇasya dhāsīm: 10.30.1^c, mahīm mitráśya, &c.]4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

úṣo maghony á vaha súnṛte váryā purú,
asmábhyam vājiniṇvati.]

§ 1.92.13^b5.79.7^b (Satyaçravas Ātreya; to Uśas)

tébhyo dyumnám ṛhád yāça úṣo maghony á vaha,
yé no rádhānsy áçvyā gavyā bhājanta sūrāyaḥ [sújate áçvasúnṛte.]

§ refrain, 5.79.1^e—10^e

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhrayā maghávāno árasata.

4.55.9^c: 1.92.13^b, asmábhyam vājiniṇvati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo [varuṇo mitrō aryamā,
indro no rādhasā gamat.

८३ 1.26.4^b

8.18.3^a (Irimbīṭhi Kanva; to Ādityaḥ)

tāt sū naḥ savitā bhāgo [varuṇo mitro aryamā,
[cārma yachantu saprātho yād īmahe.

८४ 1.26.4^b

८४ 8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 8.3.2^b; 10.1.26.3^{b-7}, varuṇo mitrō aryamā.

4.56.2^a (Vāmadeva; to Dyāvāprthivyaṁ)

devī devébhir yajaté yājatrāir aminatī tasthatur ukṣamāne,
rātavarī adriḥā devāputre yajñasya netrī cūcayadbhir arkāiḥ.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyébhir mahatī mahadbhir devī devébhir yajatā yājatrāiḥ,
rujād drīhāni dādād usriyāṇāṁ prāti gāva uṣasāṁ vāvaçanta.

10.11.8^b (Havirdhana Āngi; to Agni)

yād agna eṣā sāmitir bhāvātī devī déveṣu yajatā yajatra,
rātñā ca yād vibhājasi svadhāvo bhāgāṁ no itra vāsumantaṁ vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajate) yājatrāiḥ is parallel to devī devébhiḥ, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitiḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhīrē rājasi sumcke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyaḥ sadāsāḥ.

4.57.1^d, sā no mṛlātīdīçe: 1.17.1^c; 6.60.5^c, tā no mṛlāta idīçe.

[4.58.3^d, mahó devó mārtyāṁ ā viveça: 8.48.12^b, amartyo mārtyāṁ aviveça.]

[4.58.10^a, abhy arṣata suṣṭutīm gavyam ajīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnām hitó hitéṣv aruṣó váneṣu,

dáme-dame saptá rátnā dádhanō ḡgnír hótā ní ṣasādā yájiyān.] cf. 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,

dáme-dame saptá rátnā dádhanā ḡcām no bhūtaṁ dvipáde cām cátuṣ-
pade.] 6.74.1^d

[5.1.5^d, 6^a, agnír hótā ní ṣasādā (6^a, ny āsīdā) yájiyān: 6.1.2^a, ádhā hótā ny
āsīdo yájiyān ; 6.1.6^b, hótā mandró ní ṣasādā yájiyān ; 10.52.2^b,
ahām hótā ny āsīdām yájiyān.]

5.1.7^b, agním hótāram ḡlate námobhiḥ : 1.128.8^a, agním hótāram ḡlate vásudhi-
tim: 6.14.2^c, agním hótāram ḡlate.

[5.1.8^c, sahásraçrñgo vṛṣabhás tádojah : 7.55.7^a, sahásraçrñgo vṛṣabháh.]

[5.1.11^d, éhá devān havirádyāya vaksi: 5.4.4^d, á ca devān, &c.]

5.2.8^{bed} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hrñiyāmāno ápa hí mād áiyeh prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

10.32.6^{bed} (Kavaṣa Āiluṣa ; to Indra, really Agni)

nidhiyāmānam āpagūlham apsú prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an
Indra hymn. There the connexion with the general theme is obscure, or at least abrupt:
see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565; Hillebrandt, Ved. Myth.
ii. 138.

5.2.11^b: 5.29.15^d, rátham ná dhírah svápā atakṣam ; 1.130.6^b, rátham ná dhírah
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yát sámiddhah : 3.5.4^a, mitró agnír bhavasi yát, &c.]

5.3.4^{cd}: 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçijah çāṁsam āyoh.

5.3.8^b (Vasuçruta Ātreya; to Agni)

tvám asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāih,
samsthē yād agna īyase rayīnām devó mātair vāsubhir idhyāmanah.

10.122.7^b (Citramahas Vasiṣṭha; to Agni)

tvám id asyā uṣāso vyūṣṭiṣu dūtām kṛṇvānā ayajanta mānuṣāh,
tvām devā mahayāyyāya vāvṛdhur ājyam agne nimirjanto adhvaré.

5.4.2^a, havyavūl agnir ajārah pitā nah: 3.2.2^c, havyavūl agnir ajārah cānohitah.

5.4.2^d: 3.54.22^b; 6.19.3^b, asmadryak sām mimihī grāvānsi.

5.4.3^a, viṣām kavīm viṣpātīm mānuṣīnām: 3.2.10^a, viṣām kavīm viṣpātīm
mānusir īṣah; 6.1.8^a, viṣām kavīm viṣpātīm gāṇvatīnām.

5.4.4^b, yātāmāno raṇmibhiḥ sūryasya: 1.123.12^b, yātāmānā raṇmibhiḥ sūryasya.

[5.4.4^d, ā ca devān havirādyāya vakṣi: 5.1.11^d, āhā devān, &c.]

5.4.7^{ab} (Vasuçruta Ātreya; to Agni)

vayām te agna ukthāir vidhema vayām havyāih pāvaka bhadraçoce,
asmē rayīm viṇvāvāram sām invāsmē viṇvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Maitravaruni; to Agni)

vayām te agne samīdhā vidhema vayām dāçema suṣṭutī yajatra,
vayām ghr̥tenādhvarasya hotar vayām deva haviṣā bhadraçoce.

Cf. 4.4.15^a, ayā te agne samīdhā vidhema; and 8.54 (Val. 6).8^a, vayām ta indra stōmēbhir vidhema.

5.4.8^a (Vasuçruta Ātreya; to Agni)

asmākam agne adhvarām juṣasva sūhasah sūno triṣadhasṭha havyām,
vayām devēṣu sukṛtāḥ syāma çārmanā nas trivārūthēna pāhi.

6.52.12^a (Rjigvan Bhāradvāja; to Viṣve Devāh, here Agni)

imām no agne adhvarām hotar vayunaço yaja.

çikitvān dāivyaṁ jānam.

6.52.12^a

7.42.5^a (Vasiṣṭha; to Viṣve Devāh, here Agni)

imām no agne adhvarām juṣasva marūtsu indre yaçasam kṛdhi nah,

ā naktā barhiḥ sadatām uṣāsoçāntā mitrāvārunā yajehā.

[5.4.9^d, asmākam bodhy avitā tanūnām: see under 7.32.11.]

5.5.3^{ab}: 1.142.4^{ab}, īlito agna ā vahēndram citrām ihā priyām.

5.5.6^b: 1.142.7^c; 9.102.7^b; 10.59.8^b, yāhvī ṛtāsya mātārā; 9.33.5^b, yāhvī ṛtāsya
mātārāh.

5.5.7^c (Vasuçruta Ātreya ; Āpra, to Dāivya Hotārā)
vātasya pātman ilitā dāivya hōtārā mānuṣaḥ,
imān no yajñām ā gatam.

9.5.8^c (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Tisro Devīḥ)
bhārati pāvamānasya sāravatīlā mahī,
imān no yajñām ā gaman tisro devīḥ supēçasah.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^e: 9.20.4^c, īsam stotībhya ā bhara. Cf. 8.77.8^a, tēna stotībhya ā bhara,
and 8.93.19^c, kāya stotībhya ā bhara.

5.6.5^a (Vasuçruta Ātreya ; to Agni)
ā te agna ṛcā haviḥ çukrāsya çociṣas pate,
sūçandra dāsma viçpate hāvyaavāt tūbhyam hūyata īsam stotībhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

6.16.47^a (Bharadvāja ; to Agni)
ā te agna ṛcā havir hrdā taṣṭām bhārāmāsi,
tē te bhavantūksāna ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hrdā taṣṭām belongs to ṛcā rather than to haviḥ, as shows hrdā taṣṭām mantrān, 1.67.4; stōmo hrdā taṣṭāḥ, 1.171.2; hrdā matīm, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthīnaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso ukṣāno vaçā . . . avasṛṣṭāsa āhutāḥ, . . . hrdā matīm janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvaṁ puṣyanti vāryam: 10.133.2^d, viçvaṁ puṣyasi vāryam.

5.6.10^d (Vasuçruta Ātreya ; to Agni)
evān agnīm ajuryamur gīrbhīr yajñēbhīr ānuṣāk,
dādhad asmē suvīryam utā tyād āçvāçvyam īsam stotībhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva ; to Indra)
utā^atyād āçvāçvyam īyād indra nāhuṣīṣv ā,] ☞ 6.46.7^a
āgre vikṣū pradīdayat.

8.31.18^b (Manu Vāivasvata ; Dampatyor āçīṣaḥ)
āsad ātra suvīryam utā tyād āçvāçvyam,
devānām yā in māno yājamāna iyaksaty abhīd āyajvano bhuvat.]

☞ refrain, 8.31.15^{cde}–18^{cde}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suṁvīryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyād*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyād*, or Oldenberg's, SBE. xvi. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyād* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.7.1, *ekēma vajino yāman*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viçva-suvīdah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotre suṁvīryam*, under 9.20.7.

[5.7.1^d, *ūrjō nāptre sāhasvate*: 8.102.7^c, *āchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasān gṛhāpatim vāreṇyam*: 4.11.5^d, *dāmūnasān gṛhāpatim āmūram*.

5.9.3^d (*Gaya Ātreya*; to *Agni*)

utā sma yām çiqum yathā nāvān jāniṣṭārāṇi.

dhartārān mānuṣiṇān viçām agniṁ svadhvarām.

6.16.40^c (*Bharadvāja*; to *Agni*)

ā yām hāste nā khādīnam çiqum jātām nā bibhrati,

viçām agniṁ svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiqum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya*; to *Agni*)

utā sma durgrbhīyase putrō nā hvāryāṇām,

purū yō dāgdhāsi vānāgne paçūr nā yāvase.

6.2.9^b (*Bharadvāja Bārhaspatya*; to *Agni*)

tvām tyā cid āeyutāgne paçūr nā yāvase,

dhāmā ha yāt te ajara vānā vṛçānti çikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, l. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *āgne paçūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *çiqum*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xvi. 388.

5.9.7^b (*Gaya Ātreya*; to *Agni*)

tām no agne abhī nāro rayīm sahasva ā bhara,

sā kṣepayat sā poṣayad bhūvad vājasya sātāya utāidhi prtsū no vṛdhe.

refrain, 5.9.7^c ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hī satyó ádbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3^d, bhávā samátsu
no vṛdhé.

[5.10.1^c, prā no rāyā páriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya mañhánā: 5.18.2^b, svásya dáksasya mañhánā.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prásmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, víçvā áças tarīśāni.

[5.10.7^b, stutá stávāna ā bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2^a (Sutañbhara Ātreya; to Agni)
yajñásya ketúm prathamám puróhitam agním náras triṣadhassthé sám idhire,
[indrena deváih saráthaṁ sá barhīṣi,] sídan ní hótā yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)

yajñásya ketúm prathamám puróhitam havíṣmanta ṛlate saptá vājīnam,
çṛṇvántam agním ghr̥tápr̥ṣṭham ukṣāṇaṁ pr̥nántam devám pr̥naté
suvíryam.

[5.11.2^c, indrena deváih saráthaṁ sá barhīṣi: 3.4.11^b, indrena deváih saráthaṁ
turébbhiḥ; 10.15.10^b, indrena deváih saráthaṁ dádhanāḥ.]

[5.11.5^d, á pr̥nanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) aruśásya vṛṣṇaḥ.

5.13.2^b, sidhrám adyá divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrám adyá divispṛçam.

5.13.5^c (Sutañbhara Ātreya; to Agni)
tvām agne vājasátamañ víprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājayántam úpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutañbhara Ātreya; to Agni)
tām adhvaréṣv ṛlate devám mártā ámartyam,
yájiṣṭhaṁ mánuṣe jáne.

10.118.9^c (Urukṣaya Āmahiyava; to Agni Rakṣohan)

tām tvā gṛbhīr urukṣáyā havyvaváhaṁ sám idhire,
yájiṣṭhaṁ mánuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām hī śāçvanta ilāte srucū devām ghṛtaçcūtā,
agnīm havyāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hī śāçvanta ilāta itthā vipṛasa utāye,
sabūdho vājasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir viçvacarṣanim: 1.9.3^b, stómebhir viçvacarṣane.]

5.15.4¹ (Dharuṇa Āṅgīrasa; to Agni)

mātēva yād bhārāse paprathānō jānañ-janañ dhāyase cākṣase ca,
vāyo-vayo jarase yād dādhanāḥ pári tmānā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvarē vavṛtyām havyebhir indravaruṇā nāmobhiḥ.]

cf. 1.153.1^b

prā vām ghṛtāci bāhvōr dādhanā pári tmānā viṣurūpā jigāti.

The imitiveness of the two stanzas is emphasized by the words dādhanāḥ and dādhanā which precede the repeated pāda. In 5.15.4¹ the repeated pāda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghṛtāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabḥṛt, dhruvā. See TS. 1.1.11.2: juhūr, upabḥṛt, dhruvāsi ghṛtāci nāmñā, and cf. the many passages in my Vedic Concordance, beginning with ghṛtācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages: one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghṛtāci pāda is patterned after the Agni pāda.

[5.16.1^d, mātāso dadhīrō purāḥ; 1.131.1^c; 8.12.22^b, devāso dadhīrō purāḥ:
8.12.25^b, devās tvā dadhīrō purāḥ.]

5.17.2^a (Puru Ātreya; to Agni)

āsya hī svāyaçastara āsī vidharman mānyase,
tām nākañ citrāçociṣaṁ māndrām parō mañiṣayā.]

cf. 5.17.2^d

5.82.2^a (Çyāvāçva Ātreya; to Savitar)

āsya hī svāyaçastarañ savitūḥ kaccanā priyām,
nā minānti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring āśā to Agni's mouth. A good part of the difficulty lies in the vocative vidharman, of obscure meaning; see Bergaigne, iii. 218 note. The repeated pāda in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The pāda 8.72.3^b, namely, rudrām paró manīśáyā, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, mandrām paró manīśáyā: 8.72.3^b, rudrām paró, &c.]

[5.18.2^b, svāsya dākṣasya mañhānā: 5.10.2^b, krátvā dākṣasya mañhānā.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (Prayasvanta Ātreyaḥ; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sūdhanam,
yajñēṣu pūrvyāṁ girā prāyasvanto havāmahe.

5.26.4^c (Vasūyava Ātreyaḥ; to Agni)

agne viśvebhīr ā gahi ḥ devébhīr havyādātaye,]

5.26.4^b

hótāraṁ tvā vṛṇīmahe.

8.60.1^b (Bhargha Prāgātha; to Agni)

agna ā yāhy agnibhīr hótāraṁ tvā vṛṇīmahe,

ā tvān anaktu prāyātā haviṣmatī yājīṣṭhaṁ barhīr āśāde.

10.21.1^b (Vimada Āindra, or others; to Agni)

āgniṁ ná svāvṛktibhīr hótāraṁ tvā vṛṇīmahe,

yajñāya stīrṇābarhiṣe vi vo māde ḥ ṛtrām pāvakaçociṣaṁ vivakṣase.]

3.9.8^b

7.94.6^b (Vasiṣṭha; to Indra and Agni)

tā vām gīrbhīr vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyāvaḥ.

8.65.6^b (Pragātha Kāṇva; to Indra)

sutāvantas tvā vayāṁ prāyasvanto havāmahe,

idām no barhīr āśāde.]

1.13.7^c

The pāda 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zurüstung als hotar in anspruch', where tvā is left out, and ná not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards ná. It would seem that some verb of motion is understood with ā in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding pāda b as parenthetical, and the stanza as late, because its refrain-pāda d is pretty certainly posterior to 3.9.8^b.—The root varj in svāvṛkti, suvṛkti, vṛktābarhis, &c., is related to Avestan varez; Indo-European verǵ 'work' (*Fépyov*); cf. especially pári varj = Avestan pairi varez 'avoid'. Of this elsewhere.

5.21.3^{a+b} (Sasa Ātreya; to Agni)

tvām viśve sajóṣaso deváso dūtām akrata,

saparyántas tvā kave yajñēṣu devām īlate.]

1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 viçve hí tvā sajóṣaso jánāso vṛktābarhiṣaḥ,
 hótāraṁ sádmasu priyāṁ vyānti váryā purū.
 8.23.18^{a+b} (Viçvamanas Vaiyaçva ; to Agni)
 viçve hí tvā sajóṣaso devāso dūtām akrata,
 çruṣṭí deva prathamó yajñīyo bhuvah.

cf. 3.59.9^b

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñēṣu devām īlate.

[5.21.4^a, devām vo devayajyāyā: 8.71.12^a, agnīm vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)
 prā viçvasāman atrivā ārcā pāvakaçceiṣe,
 yó adhvarēṣv īdyo hótā mandrātamo viçí.

8.71.11^d (Suditi Āngirasa, or Purumiḥha Āngirasa ; to Agni)
 agnīm sūnūṁ sáhaso jātávedasaṁ dānāya váryāṇām, cf. 1.127.1^b
 dvitā yó bhūd amṛto mārtyeṣv ā hótā mandrātamo viçí.

The distich 5.22.1^d, as a whole, transfuses the páda 4.7.1^b; 8.60.3^c, mandro yajīṣṭho adhvarēṣv īdyah.

5.22.2^{abed} (Viçvasāman Ātreya ; to Agni)
 ny āgnīm jātávedasaṁ dádhdātā devām ṛtvijam,
 prā yajñā etv ānuśág adyā devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ ; to Agni)
 ny āgnīm jātávedasaṁ hotraváhaṁ yáviṣṭhyam.
 dádhdātā devām ṛtvijam.
 prā yajñā etv ānuśág adyā devávyacastamaḥ,
 stṛpitā barhīr āsāde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāsyā devām ṛtvijam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devām mārtaśa ūtāye; 1.144.5^b, devām mārtaśa ūtāye havāmahe.

[5.22.4^{de}, stómāir vardhanty átrayo gírbhīḥ çumbhanty átrayaḥ: 5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girāḥ çumbhanti pūrvāthā.

5.23.2^b: 5.9.7^b, rayīm sahasva ā bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajóṣasaḥ; 5.21.3^a, tvām viçve sajóṣasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánāso vṛktābarhiṣaḥ; 3.59.9^b, jánāya vṛktābarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sá hí śmā viçvacarṣaṇir abhīmāti sáho dadhé,

ágha eṣú kṣáyeṣv á reván naḥ çukra didihi dyumát pāvaka didihi.

6.48.7^{de} (Çam̐yu Bārhaspatya; to Agni)

brhádbr̥hir agne arcibhiḥ çukreṇa deva çociṣā,

bharádvāje samidhānó yaviṣṭhaya reván naḥ çukra didihi dyumát pāvaka didihi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)

agnir devēṣu rājaty agnir mārteṣv āviçān,

agnir no havyavāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva; to Agni)

yásmād réjanta kṛṣṭáyaç carkṛtyāni kṛṇvatāḥ,

sahasrasām medhásātāv iva tmánāgnīm dhībhiḥ saparyata.

5.25.5^a, agnis tuviçravastamam: 3.11.6^c, agnis tuviçravastamah.

5.25.6^d: 1.11.2^d, jētāram āparājitam.

[5.25.8^b, grāvevocyate brhāt: 10.64.15^c; 100.8^c, grāvā yātra madhuṣúḍ ucyāte brhāt.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

evāñ agnīm vasūyavaḥ sahasānām vavandima,

sá no viçvā áti dvīṣaḥ pársan nāvéva sukrātuḥ.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no viçvā áti dvīṣaḥ svásīr anyā ṛtāvarī,

átann áheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yásyā anantó áhrutas tveṣāç carīṣṇúr arṇavāḥ, ámaç cārati róruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, parṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

agne pāvaka rociṣā mandráyā deva jihváyā,

ā devān vakṣi yákṣi ca.

6.16.2^c (Bharadvāja ; to Agni)

sā no mandrābhir adhvare jihvābhir yajā mahāh.

ā devān vakṣi yākṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)

agne ghṛtāsya dhṛtibhis tepāno deva cociṣā.

cf. 8.60.19^b

ā devān vakṣi yākṣi ca.

Cf. 2.36.4^a, ā vakṣi devān ihā vipra yākṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)

tām tvā ghṛtasnav imahe citrabhāno svardīḥam.

devān ā vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)

tām tvā dūtān kṛṇmahe yaçāstamañ devān ā vitāye vaha,

viçvā sūno sahaso martabhojānā rāsva tād yāt tvēmahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)

agne viçvebhir ā gahi devébhir havyádātaye,

hótārañ tvā vṛṇīmahe.

cf. 5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)

agne sūtāsya pītāye viçvāir ūmebhir ā gahi,

devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a; 8.60.1^b; 10.21.1^b, hótārañ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)

yājamānāya sunvatā agne suvīryaṇ vaha.

devāir ā satsi barhiṣi.

cf. 1.12.4^c

8.14.3^b (Gosūktiñ Kāpyāyana, and Aṇvasūktiñ Kāpyāyana ; to Indra)

dhennīḥ ṭa indra sūñṭa yājamānāya sunvaté,

gūñ aṇvañ pīpyūṣi duhe.

8.17.10^c (Irimbiṭhi Kāpya ; to Indra)

dirghās te astv añkuço yēnā vāsu prayachasi.

yājamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudī ; to the Press-stones)

grāvāṇaḥ savitā nū vo devāḥ suvatu dhārmanā.

yājamānāya sunvaté.

Cf. yājamānāya sunvatāḥ under 6.54.6^b; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yājamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c. devāir ā satsi barhiṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny āgnīm jātāvedasam, dādihātā devām ṛtvījam, prā yajñā etv ānuṣāg adyā devāvyacastamaḥ.

5.26.9^c: 1.39.5^c, devāsaḥ sārvaṃ viçā.

[5.27.1^c, trāivṛṣṇó agne daçābhīḥ sahāsrāḥ: 8.1.33^b, āsāṅgó agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)
ā juhota duvasyātāgnīm prayaty ādhvaré,
vṛṇidhvām havyvāhanam.

8.71.12^b (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)
agnīm vo devayajyāyā, gñīm prayaty ādhvaré, § cf. 5.21.4^a
agnīm dhīṣū prathamām agnīm ārvaty agnīm kṣāitṛāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, *Ved. Stud.* i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, purāṇdarāḥ papivān indro asya.]

5.29.10^d (Gāuriviti Çaktya; to Indra)
prānyāc cakrām avṛhaḥ sūryasya kutsāyānyād vārivo yātave 'kaḥ,
anāso dāsyūn amṛṇo vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

5.32.8^d (Gātu Ātreya; to Indra)
tyām cid āṇam madhupām çayānam asinvām vavram māhy ādad ugrāḥ,
apādam atrām mahatā vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, *RV. Noten*, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāḥ: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)
yūjam hī mām ākrthā ād id indra çīro dāsāsya nāmucer mathāyān,
āçmānam cit svaryām vartamānam prā cakrīyeva rōdasi marūdbyah.

6.20.6^b (Bharadvāja; to Indra)
prā çyenó ná madirām aṇçum asmāi çīro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam prnāg rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the *Rig-Veda*, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle 'snatched for him' the intoxicating 'soma' (keet, did aid sleeping Namí Sāpya, imbued him with wealth, strength, and health." Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand §. 32.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *J.AOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci didst roll it away': Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the amalgamation of the two distichs is bridged successfully by supplying mathayān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivāḥ indro asya : 5.29.3^d, āhann ābīm papivāḥ indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supéçasam māva sṛjanty āstam gāvām sahāsrāi ruçamāso agne.

tivrā indram amamanduh sutāso 'któr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na uruṇāmatrīn prēśo yandhi sutapāvan vājan.

sthā ū śū ūrdhvā ūtī āriṣanyann aktór vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntyaḥ rātryām, ÇÇ. 2.6.3; or Sk. prabhātyaḥ carvaryaḥ; or Prākṛit (Māhār.) pabāyāe raṇaṇī; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 25 : v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 225, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 227. The genitive of time? in pāritakmyāyāḥ arouses my scepticism: cf. Oldenberg, *RV. Noten*, p. 79, but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pei. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayāt sudūghā vavre antāḥ : 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u : 8.96.5^b, madaçyūtam āhaye, &c.]

5.31.6^{ah} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāni vocam prā nūtanā maghavan yā cakārtha,

çaktivo yād vibhārā rōdasi ubhē jāyann apō māvave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā́ kṛtāni prā́ nūtanā́ maghāvā́ yā́ cakāra,
yadéd ádevir̐ ásaḥiṣṭa māyā́ áthābhavat kévalaḥ sómo asya.

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prā́ ta indra pūrvyāni prā́ nūnām̐ vīryā́ vocam̐ prathamā́ kṛtāni, and the pāda 5.29.13^b, vīryā́ maghavan yā́ cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakrām̐ étaṇaḥ sám̐ riṇāti : 1.121.13^b, bhārac cakrām̐ étaṇa nāyām̐ indra.

5.31.11^d, puró dádhat sanīṣyati krátum̐ naḥ : 4.20.3^b, puró dádhat sanīṣyasi krátum̐ naḥ.

[5.32.5^b, amarmāno vidád id̐ asya mārma : 3.32.4^d, amarmāno mānyamānasya mārma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád indro mahaté dānavūya vādhar yāmiṣṭa sāho āpratitam,
yád m̐ vājrasya prābhṛtāu dadābha víḡvasya jantór̐ adhamām̐ cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyātum̐ yútudhānéty āha yó vā rakṣāḥ ḡcīr̐ asmīty āha,
indras tām̐ hantu mahatā́ vadhēna víḡvasya jantór̐ adhamās̐ padīṣṭa.

5.32.8^d, ní duryoná āvṛṇaṇ̐ mṛdhrāvācam̐ : 5.29.10^d, ní duryoná āvṛṇaṇ̐ mṛdhrā-vācaḥ.

5.33.5^a (Saṁvarana Prajāpatya ; to Indra)

vayām̐ té ta indra yé ca náraḥ ḡrdho jajñānā́ yātāḡ ca ráthah,
āsmāñ̐ jagamyād̐ ahiḡṣma sātva bhāgo ná hávyah̐ prabhṛthēsu cāruḥ.

7.30.4^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)

vayām̐ té ta indra yé ca deva stāvanta ḡra dādato maghāni,
yāchā́ sūribhya upamām̐ várūtham̐ svābhūvo jaraṇām̐ aḡnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dāḡṣe bhajati sūnāram̐ vāsu : 1.40.4^a, yó vāghāte dādāti sūnāram̐ vāsu.

5.35.1^{a+c} (Prabhūvasu Āṅgīrasa ; to Indra)

yās te sādhiṣṭhó 'vasa indra krātuḡ tām̐ ā́ bhara,
asmābhyaṁ̐ carṣaṇīsāham̐ sāsniṁ̐ vā́jeṣu duṣṭāram̐.

8.53(Vāl.5).7^a (Medhya Kāṇva ; to Indra)

yās te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayām̐ hótṛābhir̐ utā́ devāhūtibhiḡ̐ sasavā́nso manāmahe.

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)

indrā nū pūṣāṇā vayāṁ sakhyāya svastāye,

4.31.11^b

huvēma vājasātaye.

8.9.13^b (Çaṣakarna Kāṇva ; to Aṣvins)

yād adyāṣvināv ahāṁ huvēya vājasātaye,

yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṣvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpfen]'; following Sāyaṇa, bahviṣu prajāsu. Geldner, *Ved. Stud.* i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his *Lexicon*, where he supplies ājiṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)

asmākam indra duṣṭāraṁ puroyāvānam ājiṣu,

sayāvānaṁ dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uṣanas Kāvya ; to Agni)

tām marjayanta sukrātum puroyāvānam ājiṣu,

svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā iva, 8.3.15 ; 9.67.17 ; and, for the repeated pāda, bhujiṣu vājeṣu pūrvyam, 8.22.2 ; 46.20.

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)

pūṣyat kṣēma abhi yōge bhavāty ubhé vṛtau samyatī sām jayati,

priyāḥ sūrye priyó agnā bhavāti yā indrāya sutásomo dādācat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)

ā tām bhaja sauṣṭraséṣv agna ukthā-ukthā ā bhaja ṣasyāmāne,

priyāḥ sūrye priyó agnā bhavāty új jātēna bhinádad új jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāḥ ca gmāḥ ca rājathāḥ : 1.25.20^b, divāḥ ca gmāḥ ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye : 9.68.7^d, nṛbhir yató vājam ā darṣi sātāye.]

[5.39.4^a, mánhiṣṭham vo maghónām : 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya ṣānsyam.

[5.39.5^{de}, gīro vardhanty átrayo gírah ḥumbhanty átrayah : 5.22.4^{de}, stómāir vardhanty átrayo gírbhiḥ ḥumbhanty átrayah.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutāṁ sōmaṁ somapate piba,

vīṣann indra vīṣabhir vītrahantama.]

6st refrain. 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhīmā indavō ṣvapate gopata ūrvarāpate.

sōmaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

vīṣā grāvā vīṣā mado vīṣā sōmo ayāṁ sutāḥ,

vīṣann indra vīṣabhir vītrahantama.]

6st refrain. 5.40.1^c—3^c

vīṣā tvā vīṣaṇaṁ huve vājriṇ citrābhir ūtibhiḥ,

vīṣann indra vīṣabhir vītrahantama.]

6st refrain. 5.40.1^c—3^c

8.13.32^b, 33^{ab} (Nārada Kāṇva; to Indra)

vīṣā grāvā vīṣā mado vīṣā sōmo ayāṁ sutāḥ,

vīṣā yajño yān invasi vīṣā hāvah.

vīṣā tvā vīṣaṇaṁ huve vājriṇ citrābhir ūtibhiḥ,

vāvantha hi prātiṣṭutim vīṣā hāvah.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31—33 the words vīṣā hāvah are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prol.* pp. 111 ff. and see Part 2, chapter 2, class B 3. Cf. the pāda. āsti sōmo ayāṁ sutāḥ. 8.94.4^a, for the second of the repeated pādas.

5.40.4^c, yuktvā haribhyāṁ ūpa yasad arvāṇ: 1.177.1^d, yuktvā hārī vīṣaṇā yāhy arvāṇ.]

5.40.5^b, 9^b. tāmasāvidhyad āsurāḥ.

5.41.2^{ab}. té no mitrō varuṇo aryamāyūr indra ṛbhuksā marūto juṣanta: 1.162.1^{ab}.
mā no mitrō varuṇo aryamāyūr indra ṛbhuksā marūto pari khyan.

5.41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūṁ rathayūjaṁ kṛṇudhvam pra devāṁ vipraṁ paṇītarāṁ arkāṇ,
īṣudhyāva ṛtasāpaḥ pūramdhīr vāsvis no ātra pātūr ā dhiyō dhuḥ.

10.64.7^a (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūṁ rathayūjaṁ pūramdhīm stómāḥ kṛṇudhvam sakhyaya
pūṣaṇam.

tē hi devāsya savitūḥ savīmāni krātum śacante sacitāḥ śacetasaḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* i. 193, 199; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word īṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten.* p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato nṛṇ vāstoṣ pātiṁ tvāṣṭāraṁ rāraṇaḥ,
dhānyā sajoṣa dhiṣāṇa nāmobhir vānaspātīṇ ṣadhi rāyā ṣe.

5.42.16^b (The same)

prāiṣā stōmaḥ pṛthivīm antāriḥṣam vānaspātīṇ ṣadhi rāyē aṣyāḥ,
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu dhāt. 5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, grṇtē agnir etāri ná ṣūṣāḥ: 6.12.4^a, sásmākebhir etāri ná ṣūṣāḥ
(agni ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāḡema námasā sudānūn evayā marúto áchoktāu prācravaso marúto
áchoktāu,
má nó 'hir budhnyò riṣé dhād asmākaṁ bhūd upamativāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

má nó 'hir budhnyò riṣé dhān má yajñó asya sridhad ṛṭayóḥ.

For 5.41.16 cf. Bergaigne, *J.A.* xiii (1888). 139.

[5.42.3^d, candráṇi devāḥ savitā suvāti: 7.40.1^c, yád adyá devāḥ savitā suvāti.]

5.42.16^b, vānaspātīṇ ṣadhi rāyē aṣyāḥ: 5.41.8^d, vānaspātīṇ ṣadhi rāyā ṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriḥṣam vānaspātīṇ ṣadhi rāyē aṣyāḥ, 5.41.8^d
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu dhāt.

5.43.15^{cd} (The same)

bṛhád váyo bṛhaté túbhyam agne dhiyājuro mithunásah sacanta,
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

uráu devā anibādhe syāma.

Only one pāda; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya; to Aṣvins)
 sám aṣvínor ávasā nūtanena mayobhūvā supráṇīti gamema,
 á no rayīm vahatam ótá vīrān á viṣvāny amṛtā sáubhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10^d (Atri Bhāuma; to Viṣve Devāḥ)

á námabhir marúto vakṣi viṣvān á rūpēbhir jātavedo huvānāḥ,
 yajñām giro jaritūḥ suṣtūtiḥ ca viṣve ganta maruto viṣva ūtī.

10.35.13^a (Luça Dhānuka; to Viṣve Devāḥ)

viṣve adyā marúto viṣva ūtī viṣve bhavantv agnáyaḥ sámiddhāḥ,
 1 viṣve no devā ávasā gamantu, viṣvam astu drāviṇāḥ víjo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṣva ūtī in 5.43.10^d is to be changed to viṣvā ūtī, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, á stutāso maruto viṣva ūtī. The repeated páda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its páda c (with one of four viṣva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma; to Viṣve Devāḥ)

á no divó bṛhatāḥ párvatād á sárasvatī yajatā gantu yajñam.
 hávaḥ devī jujuṣāṇā ghr̥tāci ṣagmām no vácam uṇatī ṣṛnotu.

5.76.4^c (Atri Bhāuma; to Aṣvins)

idám hí vām pradivi sthānam óka imé grhā aṣvinedāḥ duroṇām,
 á no divó bṛhatāḥ párvatād ádbhyó yātam ísam ūrjam váhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd}: 5.42.16^{cd}, devó-devaḥ suhávo bhūtu máhyam má no matā prthivī dur-
 matāu dhāt.

5.43.16 = 5.42.17 (only one páda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, távāham asmi sakhyó nyokāḥ.

5.45.4^b (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

sūktēbhir vo vácobhir devāyujāir indra nv agni ávase huvādhyai,
 ukthēbhir hi śmā kavāyaḥ suyajñā avivāsanto maruto yājanti.

6.59.3^c (Bharadvāja; to Indra and Agni)

okivānsā sūtē sácāḥ áṣvā sāpti ivādane,
 indrā nv agni ávasehā vajrīṇā vayām devā havāmahe.

Prima facie the dative ávase in 5.45.4 is better than the instrumental ávasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ó Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with ávase or ūtāye. Possibly, but not certainly, ávasehā = ávasa ihā, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnó 'yukta yád dharíto vitápr̥sthāḥ,
udná ná nāvam anayanta dhīra aṇṇvatīr āpo arvāg atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)[4.45.2^a

úd vām pr̥kṣāso mādhumanto asthur, ā sūryo aruhac chukrām ārnāḥ,
yāsmā adityā ādhvano rādanti, mitró aryamá vāruṇāḥ sajósāḥ.] 1.186.2^b

See under 4.45.2^a.5.46.3^c (Pratiksātra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrávāruṇādítim svāḥ pr̥thivīm dyām marútaḥ párvatān apāḥ,
huvé viṣṇum pūśānam brāhmaṇas pátim bhāgam nú ṣānsam savitāram ūtāye.

7.44.1^c (Vasiṣṭha; Līngoktadevatāḥ)

dadhikrām vaḥ prathamām aṇvinoṣāsam agnīm sámiddham bhāgam
ūtāye huve,

indraṁ viṣṇum pūśānam brāhmaṇas pátim, adityān dyāvāpr̥thivī
apāḥ svāḥ.] 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśānam brāhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútaḥ párvatān apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksātra Ātreya; Devapatnīstavaḥ)

utá gnā vyantu devápatnīr indrāny āgnāy aṇvīnī rāt,
ā ródasī varuṇānī ṇṇotu vyántu devīr yá r̥tūr jānīnām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tá no rāsan rātīsāco vāsūny ā ródasī varuṇānī ṇṇotu,
várūtrībhiḥ suṇarāno no astu tvāṣṭā sudátro ví dadhātu ráyah.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devapatnī stanza, 5.46.8. Note, however, that Tvāṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havýādātaye.[5.51.2^b, sátyadharmāno adhvarām: 1.12.7^b, sátyadharmānam adhvaré.]5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sómapītaye.

8.38.7^a (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataṁ devébhir jenyāvasū,
indrāgnī sómapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómapītaye, seems stretched secondarily into two: devébhir [jenyāvasū, indrāgnī] sómapītaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
 vāyav ā yāhi vitāye juṣāṇo havyādātaye,
 pibā sutāsyāndhaso abhi prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)

āgna ā yāhi vitāye gṛṇāṇo havyādātaye,
 ni hōtā satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)

prā virayā cūcayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsah,
 vāha vāyo niyūto yāhy āchā pibā sutāsyāndhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhi prāyaḥ 'to the feast', added every time to good octosyllabic lines; see Part 2, chapter 2, class B 2, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣāṁ sōmānām (5.51.6^b, sutānām) pītim
 arhathah ; 1.134.6^c, sutānām pītim arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
 sutā indrāya vāyāve sōmāso dādhyāçirah,
 nimnām nā yanti sindhavo 'bhi prāyaḥ.

1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)

sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,
 sōmā arṣanti viṣṇave.

9.34.2^{abc} (The same)

sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,
 sōmo arṣati viṣṇave.

9.65.20^{abc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

apsā indrāya vāyāve vāruṇāya marūdbhyaḥ,
 sōmo arṣati viṣṇave.

The pāda, vāruṇāya marūdbhyaḥ also at 8.41.1^b; 61.12^b; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab}; for 5.51.7^c cf. under 8.6.34; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c; 137.2^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhyāçirah.

5.51.8^b : 1.44.14^d, açvibhyām uṣāsā sajuh.

5.51.8^c–10^c, ā yāhy agne atrivāt sutē rapa.

5.52.4^b (Çyāvāçya Ātreya ; to Maruts)

marutsu vo dadhimahi stōmāṁ yajñām ca dhṛṣṇuyā,
 viṣve yé mānuṣā yugā pānti mārtyaṁ riṣāḥ.

1.42.2^b

6.16.22^b (Bharadvāja ; to Agni)
 prā vaḥ sakhāyo agnāye stómaṁ yajñám ca dhr̥ṣṇuyá,
 árcā gāya ca vedhāse.

Translate 5.52.4 : 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya : für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf' ; cf. under 1.37.4.

5.52.4^d : 1.42.2^b ; 5.67.3^d. pūnti mārtyaṁ riṣāḥ.

[5.53.10^b, tveṣāṁ gaṇāṁ mārutaṁ nāvyaśnām : 5.58.1^b, stuṣé gaṇām, &c.]

5.53.16^b (Ṣyāvāṇva Ātreya ; to Maruts)
 stuhi bhojān stuvató asya yāmani rāṇan gāvo ná yāvase,
 yatāḥ pūrvān iva sākhiṇr ānu hvaya girā gṛṇihi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others ; to Soma)
 1 bhadraṁ no āpi vātaya máno dākṣam utá krátum, 1 § 10.20.1
 ádhā te sakhyé āndhaso ví vo máde rāṇan gāvo ná yavāse vívakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yāvaseṣv á, under 1.91.13^b.

5.54.11^d (Ṣyāvāṇva Ātreya ; to Maruts)
 ānseṣu va rṣṭāyāḥ patsú khādāyo 1 vākṣassu rukmā maruto ráthe ṣubhah, 1
 § cf. 1.64.4^b
 agnibhrājaso vidyúto gābhastyoḥ ṣiprāḥ ṣirśasu vítatā hiraṇyáyīḥ.

8.7.25^b (Punarvatsa Kāṇva ; to Maruts)
 vidyúddhastā abhidyavaḥ ṣiprāḥ ṣirśān hiraṇyáyīḥ,
 ṣubhrā vy āñjata ṣriyé.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs ; incidentally the phrase ṣiprāḥ ṣirśasu in 5.54.11 is replaced by ṣiprāḥ ṣirśān in 8.7.25. Since the Maruts, collectively, have many heads, the word ṣirśasu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For ṣiprāḥ see Max Müller, SBE. xxxii. 301 ; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4 ; 166.9.10 ; 7.56.13.

5.55.1^d—9^d, ṣubhām yatām ānu ráthā avṛtsata.

[5.55.3^c, virokīnaḥ sūryasyeva raçmāyāḥ : 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvāçya Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyaṁ çārma bahulām vi yantana,
ādhi stotrāsya sakhyāsya gātana ṣubhaṁ yātim ānu rāthā avṛtsata.

☞ refrain. 5.55.1^d-9^d

6.51.5^d (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pitaḥ pṛthivi mātār ādhrug āgne bhrātar vasavo mṛlātā naḥ.

viçva ādityā adite sājōṣā asmābhyaṁ çārma bahulām vi yanta.

10.78.8^c (Syūmaragmi Bhārgava ; to Maruts)

subhagān no devāḥ kṛutā surātñān asmān stotñ maruto vāvṛdhānāḥ.

ādhi stotrāsya sakhyāsya gāta sanūd dhi vo ratnadheyāni sānti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayāṁ syāma pātayo rayñām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d : 1.37.11^c, prā cyāvayanti yāmabhiḥ.

5.56.6^a, yuñgdhvām hy āruṣi rāthe : 1.14.12^a, yuḥsvā hy āruṣi rāthe.

5.56.6^{cd}, yuñgdhvām hāri ajirā dhuri vólhave váhiṣṭhā dhuri vólhave : 1.134.3^{bc},
vayū rāthe ajirā dhuri vólhave váhiṣṭhā dhuri vólhave.

5.57.7^d, bhakṣiyā vó 'vaso dāivyasya : 4.21.10^d, bhakṣiyā té 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyāvāçya Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas tūvimaghāso amṛtā řtajñāḥ,
sátyaçrutah kāvayo yūvāno bṛhadgirayo bṛhád ukṣāmānāḥ.

[5.58.1^b, stuṣō gaṇāṁ mārutaṁ nāvyaśnām : 5.53.10^b : tvesāṁ gaṇāṁ. &c.]

5.61.19^c, pārvateṣv āpaçritah : 1.84.14^b, pārvateṣv āpaçritam.

5.64.1^a, varuṇaṁ vo riçādasam : 1.2.7^b, varuṇaṁ ea riçādasam.

5.64.2^d : 1.127.10^c, viçvāsu kṣāsu jóguve.

5.65.2^{b+d} (Rātahavya Ātreya ; to Mitra and Varuṇa)

tá hí çréṣṭhavarcasā rájānā dīrghaçrúttamā,

tá sátpati řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrá urucákṣasā nārā rájānā dīrghaçrúttamā,

tá bāhūtā na dañsānā ratharyataḥ ṣākām sūryasya raçmibhiḥ. ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hi satyā ṛtaspṛ̥ṣṭa ṛtāvāno jāne-jane,
 sunithāsah sudānavo ṛ̥ñhóḥ cid urucākrayah.]

5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, çárman syāma táva saprāthastame.]

[5.65.5^c, anehāsas tvotāyah: 8.47.1^e–18^e, anehāso va utāyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tā vām eše ráthānām urvīm gavyūtim ešām,
 rātahavyasya suṣṭutīm dadhṛk stómair manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
 tā vām eše ráthānām ṛ̥indrāgní havāmahe,
 ṛ̥pāti turāsyā rádhaso ṛ̥vidvānsā gírvaṇastamā.

5.86.4^b5.86.4^c

There is no difficulty in 5.86.4, whether we render eše by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvām eše 10.48.9, or rāyā eše, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l. c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineilet auf die weite Flur und zu des Opfrers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvató ráthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketúnā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)
 baṛ itthā deva niṣkṛtām ādityā yajatām bṛhāt,
 várūṇa mītrāryaman vār̥ṣiṣṭham kṣatrām açāthe.

8.67.4^b (Matsya Sāmhada, or others; to Ādityas)
 ṛ̥māhi vo mahatām ávo ṛ̥várūṇa mītrāryaman,
 ṛ̥āvāṇsy ā vṛ̥ṇīmahe.]

8.47.1^a8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çāilūṣi, or Anhomuc Vāmadevya; to Viṣve Devāh)

tād dhí vayām vṛ̥ṇīmahe várūṇa mītrāryaman,
 yénā nīr ānhaso yūyām pāthā nethā ca mártiyam āti dvīṣah.

Cf. várūṇo mitró aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne várūṇa mītrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo várūṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)
 ā yád yónim hiraṇyāyam várūṇa mītra sādathah,
 dhartāra carṣanīm, yantām sumnām riçadasā.

1.17.2^c

9.64.20^a (Kaṣyapa Mārīca ; to Soma Pavamāna)
 ā yád yónim hiraṇyáyam ācūr ṛtasya sídati,
 jáhāty āpracetasah.

5.67.2^c: 1.17.2^c. dhartārā carṣaṇínám.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b-7^b. várupo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d. pūnti mártyaṁ riṣāḥ.

5.67.4^b. ṛtāvāno jāne-jane: 5.65.2^d. ṛtāvānā jāne-jane.

5.67.4^d (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)
 té hí satyā ṛtasṛjā ṛtāvāno jāne-jane,
 sunithāsah sudānava 'ñhóç cid urucákrayah.

68 5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva ; to Adityas)
 té hí putráso áditer vidūr dvēsānsi yótave.
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite : ançhāsah is cadence in 8.45.11^c; see Part 2, chapter 2,
 class B 4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)
 prātār devīm áditiṁ jōhavim madhyāmdina úditā sūryasya,
 rāye mitravaruṇā sarvātātēle tokāya tānayāya çām yōḥ.

5.76.3^b (Atri Bhāuma ; to Aṣvins)
 utā yātām saṁgavé prātār ahno madhyāmdina úditā sūryasya,
 divā náktam āvasā çāntamena nédānīm pītīr aṣvīnā tatāna.

For sarvātātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 ā no gantaṁ riçādasā varuṇa mitra barhāṇā,
 ūpemām cārum adhvarām.

8.8.17^a (Sadhvaṇsa Kāṇva ; to Aṣvins)
 ā no gantaṁ riçādasemām stōmāṁ purubhuja.
 kṛtām naḥ suçṛiyo nareṁā dātām abhiṣṭaye.

5.71.2^c (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 viçvasya hi pracetasā varuṇa mitra rājathah,
 içānā pipyataṁ dhīyah.

7.94.2^c (Vasiṣṭha ; to Indra and Agni)
 içṣṇutām jaritūr hāvam, indrāgnī vānataṁ girah.
 içānā pipyataṁ dhīyah.

68 7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)
yuvām hī sthāḥ svārpātī indraç ca soma gópati,
īcānā pipyataṁ dhīyaḥ.

5.71.3^a, úpa naḥ sutām ā gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutām ā gahi.

5.71.3^b (Bāhuvr̥kta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutām ā gatam, vāruṇa mitra dāçúsaḥ, 8.1.16.4^a
asyā sómasya pítāye. 8.1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām ávo, vāruṇa mitra dāçúše, 8.47.1^a
yām ādityā abhī druho rákṣathā ném aghām naçad aneháso va útāyaḥ
suūtāyo va útāyaḥ. refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyā sómasya
pítāye.

5.72.1^c–3^c, ní barhīṣi sadatām (3^c, sadatām) sómapiṭāye.

5.72.3^b (Bāhuvr̥kta Ātreya; to Mitra and Varuṇa)

mitrāç ca no vāruṇaç ca juçéthām yajñām iṣṭāye,
ní barhīṣi sadatām sómapiṭāye. refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājinivasū juçéthām yajñām iṣṭāye,
haṁsāv iva patatām ā sutām úpa. refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juçéthām yajñām iṣṭāye sutām sómam sadhastuti,
indrāgni ā gatām narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yád adyā sthāḥ parāvātī yád arvāvāty açvinā,
yád vā purú purubhujā yád antárikṣa ā gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vāsi rocané divāḥ samudrásyādhi viṣṭāpi, 8.34.13^b
yát párthive sádane vṛtrahantama yád antárikṣa ā gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác chakrási parāvātī yád
arvāvātī vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Pāura Ātreya; to Açvins)

ihā tyā purubhūtamā purú dānsānsi bíbhṛatā,
varasyā yāmy ádhṛigū huvé tuviṣṭamā bhujé.

8.22.3^a (Sobhari Kāṇva; to Açvins)

ihā tyā purubhūtamā devā námobhir açvinā,
arvācinā sv ávase karāmahe, gántārā dāçúso gṛhām. c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakrāṁ rāthasya yemathuḥ.

5.73.5^a (Paura Ātreya; to Aṇvins)

ā yád vām sūryā rātham tiṣṭhad raghuṣyādam sādā,
pāri vām aruṣā vāyo ghrṇā varanta ātāpaḥ.

8.8.10^a (Sadhvaṁsa Kāṇva; to Aṇvins)

ā yád vām yōṣaṇā rātham ātiṣṭhad vājīnivasu,
viṇvāny aṇvinā yuvām prā dhītāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imā brāhmāṇi vārdhanā: 8.62.4^b, indra brāhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

āṇvinā yád dha kārhi cic chuṇrūyātām imām hāvam,
vāsvir a sū vām bhujāḥ pñcānti sū vām pñcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyā kārhi kārhi cic chuṇrūyātām imām hāvam,
[ānti śād bhūtu vām āvaḥ.] cf. refrain, 8.73.1^e–18^e

5.75.1^e–9^e, mādhvī māmā ṣrutām hāvam.

5.75.2^e: 1.92.18^b; 8.5.11^b; 8.1^e, dāsā hiraṇyavartanī; 8.87.5^e, dāsā hiraṇyavartanī ṣubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

ā no rātnāni bībhṛatāv āṇvinā gāchataṁ yuvām,
rūdrā hiraṇyavartanī juṣāṇā vājīnivasu [mādhvī māmā ṣrutām hāvam.]
cf. refrain, 5.75.1^e–9^e

8.8.1^b (Sadhvaṁsa Kāṇva; to Aṇvins)

[ā no viṇvābhīr ūtibhīr] āṇvinā gāchataṁ yuvām, cf. 7.24.4^a
[dāsā hiraṇyavartanī] [pibataṁ somaṁ mādhu.]
cf. c: 1.92.18^b; d: 6.60.15^b

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

[ā me hāvaṁ nāsaty] āṇvinā gāchataṁ yuvām, cf. 1.18.3.7^b
mādhvaḥ somasya pñtaye.

Note that 5.75.2^e = 8.8.1^e.—The pāda, rūdrā hiraṇyavartanī, 5.75.3^b, is a version of the more frequent dāsā hiraṇyavartanī: see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, āṇvināv ehā gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

[āṇvināv ehā gachataṁ] nāsatyā mā vi venatam, cf. 1.22.1^b
tirāḥ cid aryayā pāri vartir yātaṁ adābhyā [mādhvī māmā ṣrutām hāvam.]
cf. refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya; to Aṇvins)

[āṇvināv éhá gachatām] násatyā má ví venatam,

§ 1.22.1^b

[hansāv iva patatam á sutān úpa.]

§ refrain, 5.78.1^c–3^c

For tirāṇ cid aryayā pári see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation arya á. Cf. my remarks under 4.29.1^c.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartayah.

5.76.3^b: 5.69.3^b, madhyāmdina údita sūryasya.

5.76.4^c: 5.43.11^a, á no divó bṛhatāḥ párvataḥ á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, āṇvināv éhá gachatam.

5.78.1^b: 5.75.7^b, násatyā má ví venatam.

5.78.1^c–3^c, hansāv iva patatam á sutān úpa.

5.78.3^b: 8.38.4^a, juṣéthām yajñám iṣṭāye; 5.72.3^b, juṣétām yajñám iṣṭāye.

[5.78.8^a, yáthā váto yáthā vānam: 10.23.4^d, úd id dhūnoti váto yáthā vānam.]

5.79.1^{de}–3^{de}, satyācravasi vāyyé sújāte ācvasūnrte: 5.79.1^e–10^e, sújāte ācvasūnrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy áucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, áiṣu dhā virāvad yāçaḥ.

5.79.6^c, 7^c, yé no rádhānsy áhrayā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, úšo maghony á vaha.

5.79.8^a (Satyācravas Ātreya; to Uṣas)

utá no gómatīr iṣa á vahā duhitar divaḥ.

[sākām sūryasya raçmibhiḥ] çukráñ çócadbhir arcibhiḥ [sújāte ācvasūnrte.]

c: 1.47.7^d; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmatithi Kāṇva; to Aṇvins)

utá no gómatīr iṣa utá sātīr aharvidā,

vī patháh sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatīr iṣo viçvā arṣa pariṣṭúbhaḥ,

[grṇānó jamádagninā.]

§ 3.62.18^a

Cf. the páda, tvām no gómatīr iṣaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 1.37.2^e; 8.101.2^d. sākāni sūryasya raçmibhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy ūcho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtāsyā pānthām ānv eti sādhu: 10.66.13^b, ṛtāsyā pānthām ānv emi sādhuṣā.

5.80.4^d: 1.124.3^d, prajānatīva nā diço mināti.

[5.80.6^b, yōçeva bhadrā ni riṇite apsah: 1.124.7^d, uṣā hasreva ni riṇite apsah.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā pratiçī duhitā divo nṛṇ yōçeva bhadrā ni riṇite apsah. cf. 1.124.7^d

vyūrṇvati dāçuṣe vāryāṇi punar jyōtir yuvatiḥ pūrvāthakaḥ.

6.50.8^d (Rjigvan Bhāradvāja; to Vīçve Devāḥ; here Savitar)

ā no devāḥ savitā trāyamāno, hīnāpyapāpir yajato jagamyāt. cf. 6.50.8^c

yō dātravān uṣāso nā prātikan vyūrṇutē dāçuṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçuṣe vāryāṇi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, āsya hī svāyaçastaram: 5.17.2^a, āsya hī svāyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

āsya hī svāyaçastaranī, savitūḥ kác canā priyām,

cf. 5.17.2^a

nā minanti svarājyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādīçāṇi nā minānti svarājyam,

nā devō nādhriḡur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sā hī rātnāni dāçuṣe suvāti savitā bhāgaḥ,

tām bhāgaṇi citrām imahe.

7.66.4^c (Vasistha; to Ādityas)

yād adyā sūra ūditē, nāgā mitro aryamā.

cf. 7.66.4^a

suvāti savitā bhāgaḥ.

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, supravir astu sā kṣāyaḥ. Yet I have little doubt that suvāti savitā bhāgaḥ originated in connexion with rātnāni in 5.82.3. Cf. 4.55.10: 5.42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ānāgaso āditaye devāsya savitūḥ savé,

vīçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryaṃ suṣṭhū vāryam ānādhṛṣṭaṃ rakṣasvinā,
asmīn ā vām āyāne vājiniṣasū viçvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sā dṛlḥē cid abhī tṛṇatti vājam ārvata , sā dhatte āksiti çrāvāḥ, 1.40.4^b
tvē devatrā sādā purūvaso viçvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gīrbhīr ābhī stuhī parjanyaṃ nāmasā vivāsa,
kānikradad vṛṣabhō jīrādānū réto dadhāty ōsadhiṣu gārbham.

8.96.12^b (Tiraçci Āngirasa, or Dyutāna Māruti ; to Indra)

tād viviḍḍhi yāt ta īndro jújoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūṣa jaritar mā ruvanyāḥ çrāvāyā vācam kuvīd āṅgā védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vratē pṛthivī nānnamīti yāsyā vratē çaphāvaj jārbbhurīti,
yāsyā vratā ōsadhīr viçvārūpāḥ sā naḥ parjanya māhi çārma yacha.

10.169.2^d (Çabara Kakṣivata ; to Gāvaḥ)

yāḥ sārūpā vīrūpā ékarūpā yāsām agnīr iṣṭyā nāmāni véda,
yā āṅgirasas tāpasehā cakrīs tābhyāḥ parjanya māhi çārma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kim ca pṛthivyām ādhi: 8.49.7^b ; 50(Vāl.2).7^b, yād vā pṛthivyām ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viçvasya bhūvanasya rájā: 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[5.85.6^b, mahīm devāsya nákir ā dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sákḥayaṃ vā sādām id bhrátaraṃ vā: 1.185.8^b, sákḥayaṃ vā sādām ij jāspatīm vā.

[5.85.7^d, yāt sīm āgaç cakrmā çicrāthas tát: 1.179.5^c ; 7.93.7^c, yāt sīm āgaç cakrmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná dīvi yād vā ghā satyām utā yān ná vidmā,
sārvā tā vi śya çithiréva devādhā te syāma varuṇa priyāsaḥ.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
 viçvāvasur abhi tām no gr̥nātu divyó gāndharvo rájaso vimānaḥ,
 yád vā ghā satyám utá yān ná vidmá dhiyo hinvāno dhiya in no ayyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22. and its meaning, see Geldner, Ved. Stud. iii. 51. 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá pītanāsu duṣtārā yá vājeṣu çravāyyā,
 yá páñca carṣaṇīr abhi ndrāgni tá havāmahe.

6^c 1.21.3^b

7.15.2^a (Vasiṣṭha Maitravaruni ; to Agni)

yāḥ páñca carṣaṇīr abhi niṣasāda dame-dame,
 kavir gr̥hāpatir yūva.

6^c 1.12.6^b

9.101.9^c (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tām á bhara pavamāna çravāyyam,
 yāḥ páñca carṣaṇīr abhi rayiṇ yēna vānūmahai.

Cf. also under 1.86.5.—See Muir, OST. I. 17^a.

5.86.2^d: 1.21.3^b; 6.60.14^d, indrāgni tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām eṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

tá vām eṣe ráthānām, indrāgni havāmahe,
 páti turāsyā rádhaso vidvānsa girvaṇastamā.

6^c 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighaninā mṛdhā indrāgni havāmahe,
 tá no mṛlāta Idṛṇe.

6^c 1.17.1^c

6.44.5^b (Çamyu Bārhaspatya ; to Indra)

yām vardhāyantīd girāḥ pátim turāsyā rádhasaḥ,
 tām in nv āsyā ródasi devī çuṣmani saparyataḥ.

6^c 6.44.5^b

Cf. indrāgni tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evēndrāgnibhyām ūhāvi havyām çuṣyām ghṛtām ná pūtām ādribhiḥ,
 tá sūriṣu çrávo bṛhad rayiṇ gr̥nātsu didhṛtam īṣam gr̥nātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtām adrivaḥ,
 yēnā nú sadyá ójasā vavāksitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

indra çaviṣṭha satpate, rayiṇ gr̥nātsu dhārāya,
 çrávaḥ sūribhyo amṛtām vasutvanām.

6^c 8.13.12^a

6^c 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen. kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes āhavi in the sense of āsavi; in this way he is able to make ādribhiḥ depend upon āhavi. But I do not believe that āhavi ādribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression ghṛtām ná pūtām ādribhiḥ which on its face would seem to mean 'like ghee purified by the ādri'. But what part the ādri may have played in purifying ghee escapes my knowledge. Soma is páripūto ādribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, ghṛtām ná cūci matáyāḥ pavante 'like pure ghee the prayers flow purified'. The expression ghṛtām ná pūtām (súpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pādas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ādribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression ghṛtām ná pūtām adriyaḥ.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prā yé jātā mahinā yé ca nú svayām prā vidmānā bruvāta evayāmarut,
krátva tát vo maruto nādhīse çávo dānā mahnā tát eṣām ádhrṣṭāso nádrayaḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tān vandasva marútas tān úpa stuhi tésām hí dhūnnām,
aráṇām ná caramás tát eṣām dānā mahnā tát eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dānā as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts; denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramás does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached pāda, is added secondarily, the author being reminded of it by the ending tát eṣām in the penultimate pāda.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vṛṣā tveṣó yayis taviṣā evayāmarut,
yénā sáhanta rñjāta svárociṣa sthāraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utá svayām tanvāḥ cumbhamānāḥ.

The hieratic word iṣmin occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīnaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādihā pitāram iṣmīnaḥ rudrāḥ vocanta cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the Çatarudriya sections of the Yajur-Vedas we have *namas tigrēṣave*, and *namas tikṣṇēṣave*, both, of course, referring to Rudra: see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ caravyāyātān amitran vi vidhyata*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrasya hetih pari va vṛnaktu*, TS. 1.1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmin* = *iṣumant* follows automatically.

Otherwise *iṣmin* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīnaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vācīmanta iṣmīnaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vācīmanta ṛṣṭimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmin* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vācīṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīnaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīnaḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthira* 'with firm reins'; perhaps with a kind of haplology from *sthiraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the Çatarudriya, *nama iṣumadbhiyo dhanvāyibhyaḥ* (or, *dhanvāvibhyaḥ*) ca; see *Concordance*.

² See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny āsido yājñyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni cid dadhire yajñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātim çāçvatīnām: 3.2.10^a, viçām kavīm viçpātim mānuṣīr īṣaḥ; 5.4.3^a, viçām kavīm viçpātim mānuṣīṇām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)

só agna ije çaçamé ca mártō yás ta ānaṭ samídḥā havyádātīm,
yá āhutiṁ pári védā námobhir víçvét sá vāmá dadhate tvótāḥ.

10.122.3^d (Citramahas Vāsiṣṭha; to Agni)

saptá dhāmāni pariyānn āmartyo dáçad dáçuṣe sukṛte māmahasva,
suvīreṇa rayīnāgne svābhúvā yás ta ānaṭ samídḥā táṁ juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá āhutiṁ pári védā váṣatkṛtim.

[6.1.10^b, námobhir agne samídhotá havyāīḥ: 7.63.5^d, námobhir mitravaruṇotá havyāīḥ.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)

asmá u te máhi mahé vidhema námobhir agne samídhotá havyāīḥ, ~~cf.~~ cf. 6.1.10^b
védī sūno sahaso gīrbhír uktháir á te bhadráyām sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yajñāir mártō níçitīm vedyānaṭ,
víçvaṁ sá deva práti vāram agne dhatté dhānyām pátyate vasavyāīḥ.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyānaṭ (Padap. vedyā ānaṭ) to vedyānaṭ = vedyā ānaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídḥā, &c.; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG.* xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatāntha ródasī vi bhāsā çravobhiç ca çravasyās tātutrah,
brhādbhir vājai sthāvirebhir asmé revādbhir agne vitarāni vi bhāhi.

6.4.6^b (The same)

ā sūryo ná bhānumādbhir arkāir āgne tatāntha ródasī vi bhāsā,
citro nayat pari tamānsy aktāh çociçā pātman āuçijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvād vaso sādām id dhehy asmé bhūri tokāya tātayāya paçvāh.
pūrvir iço brhatir āréaghā asmé bhadrá sāuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utā sma rāçim pari yāsi gōnam indreṇa soma sarātham punānah.
pūrvir iço brhatir jiradāno çikṣā çacivas tāva tā upastut.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrā vi vṛhatam viçūçim āmivā yā no gāyam āviveça,
[ārē bādhetām nirṛtim parācūr] asmé bhadrá sāuçravasāni santu.

6.1.24.9^c

For 9.87.9^d cf. the pādas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, āgne paçūr ná yāvase.

6.2.10^a: 4.9.5^a, vēši hy adhvarīyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

āçhā no mitramaho deva devān āgne vocaḥ sumatīm ródasyoç,
vihī svastīm suksītīm divó nṛṇ dvīṣo ānhānsi duritā tarema tā tarema
tāvāvasā tarema.

6.15.15^c (Vitahavya Āngirasa. or Bharadvāja ; to Agni)

[abhi prāyaṁsi sudhitāni hi khyō] nī tvā dadhita ródasī yājadhyaī.

6.1.15.15^a

āvā no maghavan vājasātāv agne viçvāni duritā tarema tā tarema tāvā-
vasā tarema.

6.4.8^d: 2.20.5^d, āçnasya cie çiçnathat pūrvyāni.

6.4.6^b: āgne tatāntha ródasī vi bhāsā: 6.1.11^a, ā yās tatāntha ródasī vi bhāsā.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d. mādema çatahimāḥ suvirāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūrī sāhaso yūvānam ādroghavācam matībhir yāviṣṭham,
yā invati drāviṇāni prācetā viçvāvarāni puruvāro adhrūk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ saptā viprāso abhī vājāyantaḥ,
nakṣaddābhām tāturim parvateṣṭhām ādroghavācam matibhiḥ çavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çaviṣṭham for Indra. Çavasī is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çaviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rīg-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāviṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samidhā ya ukthāiḥ : 4.4.7^b, yās tvā nītyena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayīm puruvīram brhāntam : 4.44.6^a, nū no rayīm, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, vī yó rājānsy āmimīta sukrātuḥ : 1.160.4^c, vī yó mamé rājasī sukratūyāyā.
Cf. 6.8.2^c.

[6.7.7^b, vaiṣvanaró vī divó rocanā kavīḥ : 9.85.9^b, ārūrucad vī divó, &c.]

6.8.2^a : 1.143.2^a, sá jāyamānaḥ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy antāriksam amimīta sukrātuḥ : 6.7.7^a, vī yó rājānsi āmimīta sukrātuḥ.]

6.8.6^a, asmākam agne maghāvatsu dhārāya : 1.140.10^a, asmākam agne maghāvatsu didihi.

[6.8.7^{ab}, ādabdebbhis tāva gopābhir iṣṭe 'smākam pāhi triṣadhasṭha sūrīn :
1.143.8^{cd}, ādabdebbhir ādrpītebbhir iṣṭe 'nimiṣadbhiḥ pāri pāhi no jāh.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātavedaḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi jātavedaḥ.

[6.10.6^d, āvīr vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4^b, prā vṛñjate nāmasā, &c.]

[6.11.6^b, devēbbhir agne agnībbhir idhānāḥ : 6.12.6^b, viçvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
 sásmákebhīr etāri nā çuśāir agnī ştave dāma ā jātāvedāḥ,
 drvāno vanvān krātva nārvosrah piteva jārayāyi yajñāḥ.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)
 sā mahnā viçvā duritāni sāhvān agnī ştave dāma ā jātāvedāḥ,
 sā no rakṣiṣad duritād avadyād asmān grpatā utā no maghōnaḥ.

For 6.12.4^{ab} cf. 5.41.10^b çuśāir agnīr etāri nā çuśāḥ; for sundry points in the same stanza. Neisser, Bezz. Beitr. xiii. 292; xx. 39; Oldenberg, ProL 464; RV. Noten. I. 374.

[6.12.6^b, viçvebhīr agne agnibhīr idhānāḥ: 6.11.6^b, devebhīr agne. &c.]

6.13.4^a. yās te sūno sahaso gīrbhīr ukthāḥ: 6.1.10^c, vedī sūno. &c.

6.14.2^c. agnīm hotāram īlate: 1.128.8^a, agnīm hotāram īlate vāsudhātīm; 5.1.7^b,
 agnīm hotāram īlate nāmōbhīḥ.

Cf. 3.20.2^b, agne hotāram īlate; 8.42.20^c, vāhinīm hotāram īlate.

6.14.6 = 6.2.11.

6.14.6^c = 6.2.11^c; 6.15.15^c. tā tarema tāvāvasā tarema.

6.15.3^{b+c} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)
 sā tvām dākṣasyāvṛkō vṛdhō bhūr aryāḥ pārasyañtarasya tāruṣaḥ,
 rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha vitāhavyāya saprātho bharād-
 vājāya saprāthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)
 sā id agnīḥ kāṇvatamaḥ kāṇvasakhāryāḥ pārasyañtarasya tāruṣaḥ,
 agnīḥ pātu grpatō agnīḥ sūrīn agnīr dadātu tēṣām āvo naḥ.

6.16.33^a (Bharadvāja; to Agni)
 bharādvājāya saprāthaḥ çārma yacha sahantya.
 agne vāreṇyān vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s.v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritśāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *čárma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭri Prakṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardīs* that the diaskeuasts had to substitute it for the poets' *chadīs*, metre *contradicente*. The old word *chadīs* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *čárma* and *chardīs*. Thus the line, RV. 7.52.2^b, *čárma tokāya tānayāya gopāh*, is echoed in the formula, *chardīs tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *čárma vārma chardīr asmābhyam yaṁsat*. Almost every qualifying expression that is used with *čárma* is also used with *chardīs*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *čárma no yaṁsan trivārūtham*, 10.66.5
 { *savitā čárma yachatv asmé trivārūtham*, 4.53.6
 { *sá naḥ čárma trivārūtham ví yaṁsat*, 8.42.2
 { *čármaṇā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naḥ chardīh, 8.18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA. 2.5.2.

{ *čárma . . . varūthyām tād asmāsu ví yantana*, 8.47.10
 { *bṛhaspātīh čárma . . . no yamad varūthyām*, 5.46.5
chardīr yād vām varūthyām, 6.67.2
 { *bhāvā varūtham . . . maghāvadbhyaḥ čárma*, 1.58.9
 { *čárma no yantam āmavad vārūtham*, 4.55.4
 { *āchidraṁ čárma yachata . . . vārūtham*, 8.27.9
yād vaḥ . . . vārūtham āsti yac chardīh, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urú*, *prthú*, and especially *saprāthaḥ*:

{ *yáchā naḥ čárma saprāthaḥ*, 1.22.15
 { *saprāthaḥ čárma yacha sahanitya*, 6.16.33
 { *chardīr yacha vitāhavyāya saprāthaḥ*, 6.15.3
 { *saprāthaḥ chardīr yantam ādābhyam*, 8.5.12
urv āsmā āditīh čárma yaṁsat, 4.25.5
 { *prá no yachatād avrkām prthú chardīh*, 1.48.15
 { *prāsmāi yachatam avrkām prthú chardīh*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādhārṣam grṇaté čárma yaṁsat, 6.49.7
ādhrṣtam chardīr yād vām, 6.67.2
bhāvā . . . maghavan maghāvadbhyaḥ čárma, 1.58.9
chardīr yacha maghāvadbhyaḥ ca māhyaṁ ca, 6.46.9 (cf. 7.74.5; 8.5.12)
čárma tokāya tānayāya gopāh, 7.52.2
ādḥā smā yacha tanvè tane ca chardīh, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.8^d, 6^e, *devó devēṣu vānate hí vāryam* (6^e, no *dúvaḥ*).

6.15.7^c (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)
sāmiddham agnīm samīdhā girā grṇe śúcīm pāvakām puró adhvaré dhruvām,
vīpraṁ hótāraṁ puruvāram adrūhaṁ kavīm sumnāir īmahe jātāvedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
 vípraṁ hótāraṁ adrúhaṁ dhūmāketuṁ vibhāvasuṁ.
 yajñānāṁ ketuṁ īmahe.

6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
 tvām agne vanuṣyató ní páhi tvām u naḥ sahasāvaṇṇ avadyāt,
 sām tvā dhvasmanvād abhy ètu pāthaḥ sām rayi sprhayāyyaḥ sahasrī.

Cf. Oldenberg, ZDMG. liv. 606; RV. Noten. I. 376.

6.15.15^a (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi prāyāṁsi sūdhītāni hi khyó ní tvā dadhita ródasi yajadhyāi.

āvā no maghavan vājasātāv agne viçvāni duritā tarema [tā tarema tāvāvasā
 tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

arādhi hótā niṣādā yajīyān abhi prāyāṁsi sūdhītāni hi khyāt,
 yajamāhāi yajñīyān hanta devān īlamahā īdyān ājyena.

See under 1.135.4 for two very similar pādas

6.15.15^e: 6.2.11^e = 6.14.6^e, tā tarema tāvāvasā tarema.

6.16.2^c: 5.26.1^c; 8.102.16^c, ā devūn vakṣi yāḁsi ca.

6.16.5^b, divodāsāya sunvaté: 4.30.20^c, divodāsāya dāçīṣe; 6.31.4^d, divodāsāya
 sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ: 8.19.17^a; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c: 1.15.7^c; 5.21.3^d, yajñēṣu devām īlate.

6.16.9^a: 1.14.11^a, tvām hótā mānurhitāḥ.

6.16.9^b (Bharadvāja ; to Agni)

[tvām hótā mānurhito] vāhnir āsā viduṣṭaraḥ,
 agne yāḁsi divo viçāḥ.

6.1.14.11^a

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sā mandrāyā ca jīhvāyā vāhnir āsā viduṣṭaraḥ,
 agne rayīm maghāvadbhyo na ā vaha havyādātīm ca sūdaya.

6.16.10^a, āgna ā yāhi vitāye: 5.51.5^a, vāyav ā yāhi vitāye.

6.16.15^c, dhanamjayām rāpe-rāpe: 1.74.3^c, dhanamjayo rāpe-rāpe.

[6.16.20^a, sā hi viçvāti pāṛthivā: 6.45.20^c, sā hi viçvāni pāṛthivā.]

6.16.22^b: 5.52.4^b, stōmaṁ yajñān ca dhr̥ṣṇuyā.

6.16.24^b : 1.14.3^c, adityān mārutaṁ gaṇām.

[6.16.28^a, agnis tigména çocīṣā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvīraṁ rayīm ā bhara jātavedo vicarṣaṇe,

1.78.1^b

jahí rákṣāṁsi sukrato.

9.63.28^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

punānāḥ soma dhārayé,ndo viçvā āpa sridhaḥ,

9.63.28^a

jahí rákṣāṁsi sukrato.

6.16.30^{ab} (Bharadvāja ; to Agni)

tvām naḥ pāhy ānhaso jātavedo aghāyatāḥ,

rákṣā no brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ,

dīvā nāktam adābhya.

6.16.33^a : 6.15.3^e, bharadvājāya sapráthaḥ.

6.16.35^c (Bharadvāja ; to Agni)

gārbhe mātūḥ pitūḥ pitā vididyutāno akṣāre,

sídann ṛtāsya yónim ā.

9.32.4^c (Çyāvāçva Ātreya ; to Soma Pavamāna)

ubhé somāvacākaṇ mrgó na taktó arhasi,

sídann ṛtāsya yónim ā.

9.64.11^c (Kāçyapa Mārīca ; to Soma Pavamāna)

urmīr yās te pavitra ā devāvīḥ paryākṣarat,

sídann ṛtāsya yónim ā.

Cf. ṛtāsya yónim āsādam, under 3.62.13^c.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c : 5.9.3^d, viçvā agnīm svadhvarām.

6.16.44^b, abhí prāyāṁsi vitāye : 1.135.4^b, abhí prāyāṁsi súdhitāni vitāye.

6.16.44^c : 1.14.6^c, ā devān sómapitaye.

6.16.46^c : 4.3.1^b, hótāraṁ satyayājāṁ ródasyoh.

6.16.46^d, uttānāhasto nāmasā vivāset : 3.14.5^b, uttānāhastā nāmasopasādya ;

10.79.2^d, uttānāhastā nāmasādhi vikṣú.

[6.18.47: 10.91.14. The stanzas are closely related: see note to 5.6.5.]

6.18.47^a: 5.6.5^a. ā te agna reā havih.

6.18.2^a (Bharadvāja: to Indra)

sá yudhmáh sátvā khajakṛt samādvā tuvimrakṣó nadanumān rjīṣī,
brhādrenuḥ cāvāno mānuṣānām ékaḥ kṛtīmān abhavat sahāvā.

7.20.3^a (Vasiṣṭha: to Indra)

yudhmó anarvā khajakṛt samādvā gūrah satrāṣād janīṣem āśāhah.
vy āsa indrah pītanah svōjā ādhā viḥvān cātrayāntam jaghāna.

6. 7.20.3^a

Cf. 8.1.7^a: all old formulae describing Indra's fighting qualities; they offer no basis for chronological discrimination.

[6.18.12^a. nāsyā cātrur na pratimānam asti: 4.18.4^a. nahī nv āsyā pratimānam
asti.]

6.19.1^d (Bharadvāja: to Indra)

mahān indro nṛvād ā carṣaniprā uta dvibārḥā amināḥ sāhobhīḥ.
asmadryāg vāvṛdhe vṛyāyorūḥ pṛthūḥ sūkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha: to Sūrya)

ūt sūryo brhād arcīṣy aḥret purū viḥvā jānima mānuṣānām.
samó divā dadrḥe rōcamānah krátvā kṛtāḥ sūkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wohlbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i, 249, and 350.

6.19.2^b: 3.32.7^b, brhāntam rṣvām ajārah yūvānam; 6.49.10^a . . . ajārah suṣum-
nām.

6.19.3^b: 3.54.22^b; 5.4.2^d. asmadryak sām mīnithi cāvānsi.

6.19.5^d. sanudrō na sindhavo yādamānāḥ: 3.36.7^a. sanudrōpa sindhavo. &c.

[6.19.7^c. yēna tokāsyā tānasyasya sātāu: 4.24.3^d; 7.82.9^d, nāras tokasya tānasyasya
sātāu (7.82.9^d. sātīṣu).]

6.19.8^{b-c} (Bharadvāja: to Indra)

ā no bhara vṛṣaṇam cūṣmam indra dhanaspṛtam cūcuvāṇsam sudākṣam,
yēna vānsāma pītanāsu cātrūn tāvotibhir uta jāmiṇr ajāmīn.

10.47.4^b (Saptagu Āṅgīrasa: to Indra Vāikunṭha)

sanādvārah vipravīrah tārutrah dhanaspṛtam cūcuvāṇsam sudākṣam,
dasyuhānani pūrbhidam indra satyām [asmābhyam citrah vṛṣaṇam
rayīm dah.]

6. 10.47.1^d-8^d

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna váñsāma pñtanāsu çārdhatas tāranto aryā ādīçah,
sā tvām no vardha prāyasā çacivaso jīnvā dhīyo vasuvīdah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, asmābhyam citrām vñṣaṇam rayīm dāh (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, dhanaspñtam çūçuvāñsam sudākṣam, was composed to qualify çūṣmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm dhanaspñtam is rank tautology. The epithets dasyuhānam pñrbhidam are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, āṣāḥ sahvañ pñtanāsu çātrūn; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under asmābhyam citram.

6.19.9^d (Bharadvāja; to Indra)

ā te çūṣmo vñṣabhā etu paççād ōttarād adharād ā purāstat,
ā viçvāto abhī sam etv arvāñ indra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān nñbhīr nññ virāir virāñ niḷāyāse jāyājñ,
tridhātu gū ādhi jāyāsi gōṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çiro dāsasya nāmucer mathāyān.6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çāradīr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy ārcanty arkāñ: see under 6.50.15.]6.22.2^d, ādroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matibhir yāviṣṭham.6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmam prapenīr ugró jaritāram ūtī,
kārtā virāya sūṣvaya u lokām [dātā vāsu stuvatē kīrāye cit.] cf. 6.23.3^d

6.44.15^a (Çamyu Barhaspatya; to Indra)

pātā sutām indro astu sōmam [hantā vñtrām vājreṇa mandasāñah,]
gāntā yajñām parāvataç cid āchā vāsur dhīmām avitā kārūdhāyāh. cf. 4.17.3^c

In marking the two words kīrāye, in 6.23.3, and kārūdhāyāh 'nourishing poets', in 6.44.15, I have indicated my belief that kīri means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes kīri to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10^c). So also in 1.31.13 *rātāhavyāḥ* 'he who gives the offering', and *kirē cin mātram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yā brahmāṇo nādharmānasya kirēḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (Kṣatriya) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?' Cf. the *kāraṇo alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vait. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kāri* and *kista*, all from the *śr̥*-root *kari* 'praise' (cf. *kirti* 'act of praising', IE. type *kṛti*), need not to be separated etymologically, and, *yāś tva lpa kirīṇa mānyamāno . . . jōhaviṇi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that Śāyana takes *kiri* in the sense of 'poet'. Geldner believes in Śāyana more than I do; it would have been well to have listened to him here, not because Śāyana knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhid* (*vādhim*) *vrtrāḥ vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit* : 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c : 3.53.3^c, *ēdām barhīr yajamānasya sīda*.

6.23.9^b : 2.14.10^b, *sōmebhir m̐ pr̥natā bhojām indram*.

6.24.9^d, *aktōr vyūṣṭāu paritakmyāyām* : 5.30.13^d, *aktōr vyūṣṭāu paritakmyāyāḥ*.

6.25.4^c (Bharadvāja ; to Indra)

çūro vā çūram vanate çārīrāis tinūruçā tāruṣi yāt kṛṇvāite.

toké vā gōṣu tānaye yād apsū vi kr̥ndasi urvarāsu br̥vāite.

6.66.8^c (Bharadvāja ; to Maruts)

īnāsya vartā nā tarutā n̐v asti, maruto yām avatha vājasātān. 6.1.40.8^c

toké vā gōṣu tānaye yām apsū s̐ vrajāḥ dātā p̥rye ādha dyoh.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 213 ; Oldenberg, RV. Noten, p. 584.

6.25.9^c : 1.177.5^c ; 10.89.17^c, *vidyāma vāstor āvasā gr̥ṇāntaḥ*.

6.25.9^{cd} (Bharadvāja ; to Indra)

evā na sp̥ṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ādeviḥ,

vidyāma vāstor āvasā gr̥ṇānto bharadvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10 ; 8.80.3 ; 10.24.3.

10.89.17^{cd} (Reṇu Vaiçvāmitra ; to Indra)

evā te vayām indra bhuñjatīnām | vidyāma sumatīnām nāvānām, |
~~6.25.9~~ 1.4.3^c

vidyāma vāstor ávasā grṇānto viçvāmitrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, ávīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kútsāya çúṣṇam dāçúṣe vark,
 tvām çīro amarmāṇaḥ párahann atithigvāya çáṇsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Maitrāvaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭāu náro madema çarané sákhāyaḥ,
 ní turvāçam ní yādvam çīṭhy atithigvāya çáṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, ávo yúdhyaṇtām vṛṣabhām dāçadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimānaḥ samasya ná maghavan maghavattvásyā vidmā,
 ná rādhaso-rādhaso nūtanasyéndra nákir dadṛça indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevyā ; to Indra)

ká u nú te mahimānaḥ samasyāsmát pūrva íṣayó 'ntam āpuḥ,
 yān matāraṁ ca pitāraṁ ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mǎ va stená içata mǎghāçaṇsah : 2.42.3^c, mǎ na stená içata mǎghāçaṇsah.

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ : 2.33.14^a, pári ño hetí rudrásya vṛjyāḥ ;
 7.84.2^c, pári ño hélo várūnasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

çriyē te pádā dúva ā mimiksur dhṛṣṇúr vajrí çávasā dáksīṇāvān,
 vásāno átkam surabhīm dṛçé kām svār ña nṛtav iṣiró babhūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

| ūrdhvó gandharvó ádhi náke asthāt | pratyāñ citrú bíbhrad asyáñyudhāni,
~~6.29.3~~ 9.85.12^a

vásāno átkam surabhīm dṛçé kām svār ña náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhiṃ pariṣāyānam āraṇaḥ.

[6.30.5^d, sākāṃ sūryaṃ janāyan dyām uśāsam : 1.32.4^c, āt sūryaṃ, &c.]

6.31.4^d, divodāsāya sunvatē sutakre : 4.30.20^c, divodāsāya dācūṣe ; 6.16.5^b, divodāsāya sunvatē.

[6.32.1^b, mahé vīráya tavāse turāya : 6.49.12^a, prā vīráya prā tavāse turāya.]

6.32.4^b : 4.22.3^b, mahó vājebhir mahádbhiḥ ca ṣūsmāiḥ.

6.33.2^d (Ṣunahotra Bhāradvāja ; to Indra)

tvām hīndrāvase vīvāco hāvante carṣaṇāyah ṣūrasātāu,
tvām viprebhir ví paññīr aṣāyas tvóta ít sánitā vājam árvā.

7.56.23^d (Vasiṣṭha ; to Maruts)

bhūri cakra marutaḥ pītryāṇy ukthāni yā vaḥ ṣasyānte purā cit,
marúdbhir ugrāḥ pñtanāsu śālhā marúdbhir ít sánitā vājam árvā.

6.33.5^c (Ṣunahotra Bhāradvāja ; to Indra)

nūnām na indrāparīya ca syā bhāvā mṛṇikā utā no abhiṣṭāu,
itthā gṛṇānto mahínasya ṣārman divi ṣyāma párye goṣātamaḥ.

6.68.8^c (Bharadvāja ; to Indra and Varuṇa)

nū na indrāvaruṇā gṛṇānā prñktām rayīm sāuṣṛavasāya devā,
itthā gṛṇānto mahínasya ṣārdho ʿpó ná nāvā duriṭā tarema.

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!'. This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that ṣārdhas like ṣārman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇatām āpiḥ, 6.45.17. Now the singular mahínasya in a dvidevatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇiké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko víçvasya bhúvanasya rájá.

6.40.4^c (Bharadvāja ; to Indra)

ā yāhi çāçvad uçatā yayāthēndra mahā mānasā somapéyam,
úpa bráhmāni çṛṇava imā nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Māitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtiṁ juṣāṇò 'rvācīnó hāribhir yāhi túyam,
asmínn ū śú sāvane mādayasv ópa bráhmāni çṛṇava imā naḥ.

2.18.7^d

Cf. several items beginning with upa brahmāni in my Vedic Concordance.—For mānasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajóṣāḥ pāhi girvaṇo marúdbhiḥ.

[6.41.3^c, etāṁ piba hariva sthātar ugra: 1.33.5^c, prā yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
āmatrebhir ṛjīṣiṇam índraṁ sutébhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrābhir índraṁ vāvrdhur vy āṇaḥ.

6.43.1^c–4^c, ayām sá sóma indra te sutāḥ pība.

6.44.1^{cd}–3^{cd}, sómaḥ sutāḥ sá indra té 'sti svadhāpate mādah.

6.44.5^b, pātiṁ turásya rádhasaḥ: 5.86.4^b, pāti turásya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yām vardháyantīd girah pātiṁ turásya rádhasaḥ,
tām in nv āsya ródasī devī çūṣmaṁ saparyataḥ.

5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádhā te apratiṣkutaṁ devī çūṣmaṁ saparyataḥ,
ubhé suçīpra ródasī.

[6.44.9^d, dhánasya sātāv asmān aviddhi: 1.110.9^a, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

índra túbhyam in maghavann abhūma vayām dātré harivo mā ví venah,
nákir apir dadrçe martyatrī kim āṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyū Nāudhasa ; to Indra)

kim āṅgá radhracódanaḥ suvānāsyāvitéd asi,
kuvīt sv indra naḥ çákah.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction ; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon Uṣas in 1.48.2, and upon Sarasvatī in 7.96.2 : ‘Inspire thou the liberality of the patrons (of the sacrifice)!’ In 7.74.4 Uṣas is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. Uṣas is called *Dakṣiṇā*, ‘Baksheesh’, for the same reason, in 6.64.1, *ābhūd u vāsvi dākṣiṇā maghōnī*; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho gr̥naté maghoni*, ‘Inspire, O liberal goddess, liberality towards the poet!’ are again addressed to Uṣas. For all this see my Religion of the Veda, p. 68 ff. Similarly Indra is *pātis turāsyā rādhasaḥ* in 6.44.5; *Indrāgnī, pātī turāsyā rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 Indra and Soma are addressed as *radhrāsyā stho yājamānasya codāu*. Does not this mean, ‘Ye two are the inspirers of the liberal sacrificer’, rather than, ‘Ye two are the inspirers of the stingy sacrificer’? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ex ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 Indra declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

*ahām bhuvaṁ yājamānasya coditā
āyajanāḥ sāksi viçvasmin bhāre.*

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute ‘stingy’ by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇi*, *açradhā*, *ap̥nat*, *ayajñā*, *āyajyu*, *āditsant*, *ārāvan*, *kṛçā*, *ādāçuri*, *āyajvan*, *āsuvant*, *kavāri*, *ādāçvas*, *āsuçvi*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the *revāṇ ādāçuriḥ* who neglects to be liberal (*pramamārṣa maghāttaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāsyā stho yājamānasya codāu* means, ‘Ye two are the inspirers of the liberal sacrificer’.

Once again, some priestly gentleman who is not making a sufficient income speaks to Indra with some petulance in 6.44.10, the first of the two stanzas quoted above: ‘O Indra, liberal god, we have always relied particularly (*id*) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?’ That is to say, it is Indra’s duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of ‘inspirer of the pious liberal patron’. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *kṣatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to Indra in 10.24.3:

*yās pātir vāryānām āsi radhrāsyā coditā,
indra stotṛṇām avitā dviṣo naḥ pāhy āhhasaḥ.*

‘Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O Indra, the singer, do thou protect us from hateful penury!’

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): ‘How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O Indra!’

But the following two passages seem to me to clinch the sense of *radhrā* as ‘liberal giver’.

2.12.6:

yó radhrásya coditá yaḥ kṛcásya yó brahmāno nādhāmānasya kīrēḥ,
yuktágrāṇo yó 'vitā suçipráḥ sutásomasya sá janāsa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛcā is the opposite of radhrā, and identical with āditsan pañiḥ, in 6.53.3, revāñ ādāçuriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15 : yáyā radhrām pārāyathāty áñho yáyā nidó muñcātha vanditāram, arvāci sá maruto yā va ūtīḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrā and vanditār the usual pair in behalf of whom the gods exercise their help and care, namely the yājamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative pārāya, either with or without the prepositions āti, ūd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8 : tām áñhasaḥ pīparo dāçvāñsam, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad viçvāti duritā grñāntam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tirāç cid áñhaḥ supāthā nayanti in 7.60.6. It seems to me that the dāçvāñ and the grñān in these two passages are the true parallels respectively of radhrā and vanditār, in 2.34.15, and that radhrā means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrā by 'miserable', we disturb this pervading parallelism in the Veda :

yáyā radhrām pārāyathāty áñho
yáyā nidó muñcātha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrā-passage in the Veda which does not gain by this interpretation of the radhrā; but it must be admitted that āradhra does not yield up its secret under our construction of radhrā. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Ṛig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, pūrvīṣ ṭa indra niṣṣídho jáneṣu : 3.51.5^a, pūrvīr asya niṣṣídho mártyeṣu.

6.44.14^{b+d} (Çamyu Bārhaspatya; to Indra)

asyá máde purú várpañsi vidvāñ indro vṛtrāny apratí jaghāna,
tām u prá hoṣi mádhumantam asmāi sómañ vīrāya çipriṇe píbadhyāi.

7.23.3^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

ujé rátham gavéṣaṇam háribhyām ūpa bráhmāni jujuṣāṇám asthuḥ.
ví bādhiṣṭa syá ródasi mahitvéndro vṛtrāny apratí jaghanvāñ.

8.32.24^b (Medhātithi Kaṇva; to Indra)

ádhvaryav á tú hí šiñcá sómañ vīrāya çipriṇe,
bhārā sutásya pītāye.

¹ kṛcā 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pātā sutām indro astu sómam.

[6.44.15^b, hantā vṛtrām vájreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhīd (10.28.7^c, vādhīm) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy ānhāḥ: 2.33.2^c, vy āsmād dvēṣo vitarām vy ānhāḥ.

[6.44.17^a, enā mandānó jahí çūra çātrūn: 10.112.1^c, hārṣasva hāntave çūra çātrūn.]

6.44.18^b: 1.102.4^c, asmābhyam máhi (1.102.4^c, indra) várivah sugām kah (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāsyā tánayasya jeṣé.

6.44.19^a, á tvā hārayo vṛṣaṇo yujānāḥ: 3.43.6^a, á tvā bṛhānto hārayo yujānāḥ.

[6.44.20^b, ghṛtapruṣo nórmaḥ mādantaḥ: 10.68.1^c, giribhrájo nórmaḥ, &c.]

6.44.21^b (Çamyu Barhaspatya; to Indra)
vṛṣāsi divó vṛṣabhāḥ pṛthivyā vṛṣā síndhūnām vṛṣabhā stíyānām,
vṛṣṇe ta índur vṛṣabha pīpāya svādū rāso madhupéyo várāya.

7.5.2^b (Vasiṣṭha Maitravaruni; to Vaiṣvānara)

prṣṭó divi dhāyy agniḥ pṛthivyām, netā síndhūnām vṛṣabhā stíyānām,
sá mānuṣīr abhí viço ví bhāti vaiṣvānaró vāvṛdhānó váreṇa.

1.98.2^a

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiṣvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyótir antāḥ: 10.54.6^a, yó ádadhāj jyótiṣi jyótir antāḥ.]

6.45.3^a (Çamyu Barhaspatya; to Indra)
mahír asya prānītayaḥ pūrvír utá prāçastayaḥ,
nāsya kṣīyanta útāyaḥ.

8.12.21^{ab} (Parvata Kāva; to Indra)

mahír asya prānītayaḥ pūrvír utá prāçastayaḥ,

viçvā vásūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nābhāka Kāva; to Indra and Agni)

pūrvīṣ ṭa indrópamātayaḥ pūrvír utá prāçastayaḥ sūno hinvāsya harivah,
vásvo vīrāsyāpīco yá nú sādhanā no dhīyo nábhantām anyaké same.]

refrain, 8.39.1^b ff.

Cf. bhadrá utá prāçastayaḥ, 8.19.19^c; and, āsann utá prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya viçvāni hāstayoh.

.45.29^a: 1.5.2^b, purūtāmaṁ puruṇām.

.45.30^b (Çamyu Bārhaspatya; to Indra)

smākam indra bhūtu te stómo vāhiṣṭho āntamaḥ,
smān rāyé mahé hinu.

8.5.18^b (Brahmatithi Kāṇva; to Aṇvins)

asmākam adyā vām ayām stómo vāhiṣṭho āntamaḥ,
yuvābhyām bhūtv aṇvinā.

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klägliche schluss, yuvābhyām bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho āntamaḥ havānām stómo dūtō huvan narā, yuvābhyām bhūtv aṇvinā: 'The best conveying of us, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third distich of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

.45.32^c (Çamyu Bārhaspatya; to Bṛbu Takṣan)

āsyā vāyōr iva dravād bhadṛā rātiḥ sahasrīṇī,
adyō dānāya māṇhate.

10.62.8^d (Nābhānediṣṭha Mānava; Sāvārper dānastutiḥ)

prā nūnām jāyatām ayām mānus tókmeva rohatu,
yāḥ sahasraṁ çatāṇvaṁ sadyō dānāya māṇhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

.45.33^{ab} (Çamyu Bārhaspatya; to Bṛbu Takṣan)

āt sú no víḡve aryā á sádā ḡṇanti kārāvaḥ,
ṛbūm sahasradātamaṁ sūrim sahasrasūtamaṁ.

8.94.3^{ab} (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa; to Maruts)

tāt sú no víḡve aryā á sádā ḡṇanti kārāvaḥ,
marūtāḥ sōmapītaye.

1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen änger den Bṛbu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *to celo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treuesinnigsten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Bṛbu den grössten geber von tausenden, den ūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated emistichs. They contain an antithesis between the (not rich) poets and the wealthy ari:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the dānastuti is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of aryā ā see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence gr̥ṇanti kāravaḥ also at 2.43.1^a; 8.46.3^c; 54(Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Bārhaspatya; to Indra)

yāḥ satrāhā vicarṣaṇir indraṁ tām hūmahe vayām,

sāhasramuṣka tūvinr̥mṇa sāt̥pate bhāvā samātsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl. 3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no datā vásunām indraṁ tām hūmahe vayām,

vidmā hy āsya sumatīm nāvīyasīm gāmema gómati vrajé.] 8.46.9^d

For 8.51(Vāl. 3).5^c cf. under 1.4.3^b.—For vicarṣaṇi see my remark under 2.5.4.

[6.46.3^d, bhāvā samātsu no vṛdhé: 5.9.7^e: 10.7^e; 16.5^e; 17.5^e, utāidhi pṛtsú no vṛdhé.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bādhase jánān vṛṣabhéva manyūnā ghr̥ṣāu mīl̥hā r̥cīsama,

asmākaṁ bodhy avitā mahādhané tanūṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā nūdasva maghavann amitrān suvédā no vásū kṛdhi,] 6.48.15^e

asmākaṁ bodhy avitā mahādhané bhāvā vṛdhāḥ sākhnām.

In 6.46.4^a vṛṣabhéva is vṛṣabhā iva.—The phrase, asmākaṁ bodhy avitā, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yād indra nāhuṣīṣv ān ōjo nr̥mṇām ca kṛṣṭīṣu,

yād vā pāñca kṣitnām dyumnām ā bhara,] satrū vicvāni pāuṁsyā. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

utā tyād ācvācavyam,] yād indra nāhuṣīṣv ā,

āgre vikṣū pradīdayat. 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, yād vā pāñca kṣitnām dyumnām ā bhara: 5.35.2^c, yād vā pāñca kṣitnām.

[6.46.9^c, chardīr yacha maghāvadbbhyaç ca māhyaṁ ca: 9.32.6^b, maghāvadbbhyaç ca māhyaṁ ca.]

Cf. the cadence maghāvāno vayām ca, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prá nah puraetēva paçya prá no naya pratarām vásyō ácha,
bhāvā supāro atipārayō no bhāvā sūntir utā vāmāntiḥ.

10.45.9^c (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇāvad bhadraçoce 'pūpām deva ghṛtāvantam agne,
prá tām naya pratarām vásyō áchābhi sumnām devābhaktām yaviṣṭha.
8.71.6^c (Sudṛiti Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
tvām rayīm puruvīram agne dāçuse mártāya,
prá no naya vásyō ácha.

That the pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ _{sumṛīkó bhavatu viçvāvedāḥ,}
_{§ 4.1.20^d}
bādhatām dvēšo ábhayaṁ kṛnotu _{suvīryasya pátayah syāma,}
_{§ 4.51.10^d}

For the character of this and the next stanza see Arnold, VM., p. 44 ; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sāutrāmāṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛīkó bhavatu viçvāvedāḥ : 4.1.20^d, sumṛīkó bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 95.5^d, suvīryasya pátayah syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi
bhadre sāumanasé syāma ; 10.14.6^{cd}, téṣām vayām sumatāu yajñī-
yānām āpi bhadre sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma,
sā sutrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutár yuyotu.

7.58.6^c (Vasiṣṭha ; to Maruts)

prá sá vāci suṣṭutir maghónām idām sūktām marúto juṣanta,
ārác cid dvēšo vṛṣaṇo yuyota _{yūyām pāta svastibhiḥ sādā nah.}
_{§ refrain, 7.1.20^d ff.}

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prá yád váhadhve marutaḥ parākád yūyām mahāḥ saṁvāraṇasya vásvah,
vidānāso vasavo rádhyaṣyārác cid dvēṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, bṛhaspate prā cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyhaḥ prā, &c.]

[6.47.28^d, déva ratha prāti havyā grbhāya : 1.91.4^d, rájan soma prāti, &c.]

[6.48.1^c, prā-pra vayām amṛtam jātāvedasam : 8.74.5^a, amṛtam jātāvedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)
vṛṣā hy āgne ajāro mahān víbhāsy arcīṣā,
ājasreṇa ḡcīṣā ḡcūcac chuce sudṛtibhiḥ sū dīdihi.

7.5.4^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)
tāva tridhātu prthivī utā dyāur vāiçvānara vratām agne sacanta,
tvām bhāsā ródasī ā tatanthājasreṇa ḡcīṣā ḡcūcānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)
ā yāḥ paprāu bhānūnā ródasī ubhé dhūména dhāvate divi,
tirás támō dadṛḡa ūrmyāsv ā çyāvāsv aruṣō vṛṣā çyāvā aruṣō vṛṣā.

7.9.2^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)
sā sukrātūr yō ví dūrah paṇinām punānō arkām purubhōjasam naḥ,
hótā mandró viçām dāmūnās tirás támō dadṛḡe rāmyāṇām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^d see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)
vīçvāsām grhāpatir viçām āsi tvām agne mānuṣiṇām,
çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ sameddhāram çatām hīmā stotṛbhyo yé
ca dādāti.

7.16.10^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)
yé rādhānsi dādaty āçvyā maghā kāmēna çrávaso mahāḥ,
tān āñhasaḥ pipṛhi partṛbhiḥ tvām çatām pūrbhīr yaviṣṭha.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^c (Çamyu Bārhaspatya ; to Maruts, or Liṅgoktadevatāḥ)
tveṣām çārdho ná mārutaṁ tuviṣvāny anarvāṇaṁ pūṣāṇaṁ sām yāthā çatā,
sām sahāsrā kārīṣac carṣaṇibhya ān āvir gūlhā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)
pārā pudasva maghavann amitrān suvédā no vāsū kṛdhi,
asmākaṁ bodhy avitā mahādhané, bhāvā vṛdhāḥ sākhnām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)
ā mā pūṣann ūpa drava çānsiṣaṁ nū te apikarṇā āghṛṇe,
aghā aryō ārātayah.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó árātayaḥ,
 āpa dvēsānsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó árātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
 stuṣe jānaṁ suvratāṁ nāvyaśibhir gṛbhīr mitrávaruṇā sumnayāntā,
 tā ā gamantu tā ihā çruvantu suksatrāso varuṇo mitró agnīḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu,
 tā ā gamantu tā ihā çruvantv ādhi bruvantu tē 'vantv asmān.

6.51.10^c (The same as 6.49.1)
 té hi çreṣṭhavaracasas tā u nas tiró viçvāni duritā nāyanti,
 suksatrāso varuṇo mitró agnīr ṛtādhitayo vakmarājasatyāḥ.

For çruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno varuṇo mitró agnīḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyúm āchā bṛhatī manīṣā : 3.33.5^c, prā sīndhum āchā bṛhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yēna narā nāsatyēṣayādhyai vartīr yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartīs tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā vīrāya prā tavāse turāya : 6.32.1^b, mahé vīrāya tavāse turāya.]

[6.49.13^a, yó rájānsi vimamé pārthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavo 'dhr̥ṣṭāḥ ;

6.50.7^d (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣīr āmṛktaṁ dhāta tokāya tānayāya çām yóḥ,
 yūyām hí ṣṭhā bhiṣājo mātṛtamā viçvasya sthātūr jágato jānitṛḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eṣā syā mitrávaruṇā nṛcákṣā ubhé úd eti sūryo abhī jmān,
 viçvasya sthātūr jágataç ca gopā ṛjū mārteṣu vṛjinā ca páçyan.

4.1.17^d

10.63.8^b (Gaya Plāta ; to Viçve Devāḥ)
 yā içire bhūvanasya prācetaso viçvasya sthātūr jágataç ca mātavaḥ,
 té naḥ kṛtād ākṛtād énasas páry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no deváh savitá tráyamāṇaḥ : 7.35.10^a, ṣaṁ no deváh, &c.]

6.50.8^d, vyūrṇutē dācūṣe vāryāni : 5.80.6^c, vyūrṇvatī dācūṣe vāryāni.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^c (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devébhir jānibhiḥ sajóṣā dyāur devébhir pṛthivī samudrāiḥ.

10.64.10^b (Gaya Plāta ; to Viṣve Devāḥ)

utā matā brhaddivā ṣṇotu nas tvāṣṭā devébhir jānibhiḥ pitā vācaḥ,
rbhuksā vājo ráthaspátir bhāgo raṇvāḥ ṣāṁsaḥ ṣaṇmānāsya pātu naḥ.

6.50.15^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

evā nāpato máma tásyā dhībhir bharádvajā abhy ārcanty arkāiḥ,
ḡnā hutāso vāsavo 'dhrṣṭā, viṣve stutāso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Maitrāvaruṇi ; to Indra)

evéd indram vīṣaṇam vājrabahum vāsiṣṭhāso abhy ārcanty arkāiḥ,
ḡsā na stutó vīravad dhātu gómad, yūyām pāta svastibhiḥ sādā naḥ.

c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dācagvāso abhy ārcanty arkāiḥ, and 6.21.10^b, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, rjū mārteṣu vṛjinā ca págyan.

6.51.5^c (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

dyāuṣ pitāḥ pṛthivi mātār ádhrug ágne bhrātār vasavo mṛlātā naḥ,
vīṣva ādityā adite sajóṣā asmābhyam ṣarma bahulām ví yanta.

5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viṣve Devāḥ)

evā platēḥ sūnūr avīrṇhad vo vīṣva ādityā adite manīṣī,
īṣānāso nāro āmartyenāstāvi jāno divyó gāyena.

6.51.5^d, asmābhyam ṣarma bahulām ví yanta : 5.55.9^b, asmābhyam ṣarma bahulām ví yantana.

6.51.7^{ab} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

mā va éno anyákṛtaṁ bhujema mā tát karma vasavo yác cáyadhve,
vīṣvasya hí ksáyatha vīṣvadevāḥ svayām ripús tanvām ririsīṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tán no várūno māmahanta ṣarma tokāya tánayāya gopāḥ,
mā vo bhujemānyájātam éno mā tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dādharma prthivīm utá dyām: 3.59.1^b, mitró dādharma, &c.]

6.51.10^c: 6.49.1^d, suksatráso váruṇo mitró agnīḥ.

6.51.15^a: 1.15.2^c; 8.7.12^a; 8.3.9^a, yūyám hí ṣṭhā sudānavaḥ.

6.51.15^b (Rjigvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)
 yūyám hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 kártā no ádhvann ā sugám gopā amā.

§ 1.15.2^c

8.83.9^b (Kusidin Kāṇva; to Viṣve Devāḥ, here Maruts)
 yūyám hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 adhā cid va utá bruve.

§ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (Rjigvan Bhāradvāja; to Viṣve Devāḥ)
 ápi pánthām aganmahī svastigām anehásam,
 yéna víṣvāḥ pári dvīso vṛnakti vindáte vāsu.

8.69.16^e (Priyamedha Āṅgīrasa; Rkṣāçvamedhayor dānastutiḥ)
 ā tú suçipra dānpate rátham tiṣṭhā hiraṇyāyam,
 ádha dyukṣám sacevahi sahásrapādam aruṣám svastigām anehásam.

Ludwig, 218, renders anehásam in 6.51.16 by 'den unangefeindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadvíse tápuṣīm hetím asya.

6.52.5^b: 10.59.4^b, páçyema nú sūryam uccárantam; 4.25.4^b, jyók paçyāt sūryam
 uccárantam; 7.104.24^d, mā te dṛçan sūryam uccárantam; 10.59.6^c,
 jyók paçyema sūryam uccárantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, víçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imám hávam: 8.73.10^b, çṛṇutám ma imám hávam.

6.52.12^a, imám no agne adhvarám: 5.4.8^a, asmákam agne adhvarám juṣasva;
 7.42.5^a, imám no agne adhvarám juṣasva.

6.52.12^c (Rjigvan Bhāradvāja; to Viṣve Devāḥ, here Agni)
 imám no agne adhvarám, hótar vayunaçó yaja,
 cikitván dáivyaṁ jánam.

§ 5.4.8^a

8.44.9^c (Virūpa Āṅgīrasa; to Agni)
 samidhāná u santya çúkraçoca ihā vaha,
 cikitván dáivyaṁ jánam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṁ jānam, and eikitvān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (Rjigvan Bhāradvāja; to Viṣve Devāḥ)

viṣve devāḥ ṛṇutémām hávam me yé antárikṣe yá úpa dyávi śthá,
yé agnijihvá utá vā yájatra āsádyāsmín barhīṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṽṣṇāḥ sómasya vṛṣṇā vṛṣethām,
cf. 1.108.3^b

idám vām ándhaḥ páriṣiktam asmé āsádyāsmín barhīṣi mādayethām.

10.17.8^c (Devagravas Yāmāyana; to Sarasvatī)

sárasvati yá sarátham yayátha svadhābhir devi pitṛbhir mādanti,
āsádyāsmín barhīṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgniṣarjanyāv ávataṁ dhíyam me: 2.40.5^c, sómāpūṣaṇāv ávataṁ dhíyam me.

6.52.17^a: 4.6.4^a, stīrṇé barhīṣi samidhané agnāu.

6.53.5^b, 7^b, ārayā (7^b, paṇínām) hīdayā kave.

6.53.5^c–7^c, áthem asmābhyam randhaya.

6.53.7^a, 8^d, á rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣāṇīm dhiyam açvasāṁ vājasāṁ utá,
ṽṛvát kṛṇuhi vitáye.

cf. 1.13.2^c

9.2.10^b (Medhātithi Kāṇva; to Soma Pavamāna)

goṣā indo nṛṣā asy açvasā vājasā utá,

ātma yajñāsya pūrvyāḥ.

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)

indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibataṁ somyām mādhu.

6.60.15^d

Cf. yājamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṇvāntām pūṣānaṁ vayām ilyam ānaṣṭavedasam,
īcānaṁ rāyā imahe.

8.26.22^b (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vāyu)

tvāṣtur jāmataraṁ vayām īcānaṁ rāyā imahe,
sutāvanto vāyūṁ dyumnā jānāsaḥ.

8.46.6^c (Vaça Açvya ; to Indra)

tām indraṁ dānam imahe çavasānām ābhīrvam,
īcānaṁ rāyā imahe.

8.53 (Vāl. 5).1^d (Medhya Kāṇva ; to Indra)

upamām tvā maghōnām jyēsthām ca vṛṣabhānām,
pūrbhittamaṁ maghavann indra govidam īcānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)

tuvigrīvo vapódarah subāhūr āndhaso máde,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvéma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
8.9.13^b, huvéya vājasātaye.

6.59.3^c, indrā nv āgnī āvasehā vajrīṇā : 5.45.4^b, indrā nv āgnī āvase huvādhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

indrāgni ā hi tanvaté náro dhānvāni bāhvōḥ,
mā no asmín mahādhané párá varktaṁ gāviṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)

mā no asmín mahādhané párá varg bhārabhṛd yathā,
saṁvārgaṁ sām rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAL. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó áratayah.

6.59.9^d: 1.79.9^b, rayim viçvāyupoṣasam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgnī ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhīr ā gatam ḷasyā sómasya pītāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṇsa Kāṇva; to Aṇvins)

ḷdivāç cid rocanād ādhy ḷ ā no gantaṁ svarvidā,

☞ 1.49.1^b

dhībhir vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

māhāntam mahinā vayām stómebhir havanaçrutam,

arkāir abhī prā ṇonumaḥ sām ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c–12^c, asyā sómasya pītāye.

6.60.5^b: 5.86.4^b, indrāgnī havāmahe.

6.60.5^c: 1.17.1^c, tā no mṛlāta īdṛçe; 4.57.1^d, sá no mṛlātīdṛçe.

6.60.7^b: 1.11.8^b, abhī stómā anūṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sānti puruspṛho niyúto dāçúse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedām sávanam sutām.

6.60.9^c: 8.38.7^c–9^c, indrāgnī sómapiṭāye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gávyebhir áçvyāir vasavyāir úpa gachatam,

sákhāyau devāu sakhyāya çambhūv ḷindrāgnī tā havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ā no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,

ḷantī śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c–18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gávyebhir áçvyāiḥ sahásrebhir āti khyatam,
antī śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifex has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pibataṁ somyāṁ mādhu; 8.24.13^b,
pibāti somyāṁ mādhu.

6.61.3^a: sārāsvatī devanīdo nī barhaya; 2.23.8, bṛhaspate devanīdo nī barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvati.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)

utā syā naḥ sārāsvatī ghorā hīranyavartanīḥ,
vṛtraghnī vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sārāsvatī juṣāṇōpa ṣavat subhāgā yajñē asmīn,
mitājñubhir namasyāir iyānā rāyā yujā cid ūttarā sākhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sā no vīḥvā āti dvīṣaḥ: 5.25.9^c, sā no vīḥvā āti dvīṣaḥ.

[6.61.11^{ab}, āpaprūṣi pārthivāny urū rājo antārikṣam: 1.81.5^a, ā paprāu pārthivāṁ
rājāḥ.]

6.63.2^d, nā yāt páro nāntaras tuturyāt: 2.41.8^a, nā yāt páro nāntaraḥ.

[6.63.4^b, prā rātir eti jūrnīni ghṛtāci: 4.6.3^a, yatā sujūrnī rātīni ghṛtāci.]

Cf. under 3.19.2.

6.63.7^b, abhī prāyo nāsatyā vahantu: 1.118.4^d, abhī prāyo nāsatyā vāhanti.

6.63.7^c (Bharadvāja; to Aṣvins)

ā vām vāyo 'ṣvāso vāhiṣṭhā abhī prāyo nāsatyā vahantu, 1.118.4^d
prā vām rátho mánojavā asarjīṣāḥ prkṣā īśidho ānu pūrvīḥ.

7.68.3^a (Vasiṣṭha; to Aṣvins)

prā vām rátho mánojavā iyarti tiró rájānsy aṣvinā ṣatótīḥ,
asmābhyaṁ sūryāvasū iyānāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc chukráṁ duduhe pṛṇir ūdhaḥ: 4.3.10^d, vīṣā cukráṁ duduhe
pṛṇir ūdhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[6.66.8^b, māruto yām ávatha vājasātau : 10.35.14^a; 63.14^a, yām devāso ávatha vājasātau.]

6.66.8^c, toké vā góśu tánaye yām apsú : 6.25.4^c, toké vā góśu tánaye yád apsú.

6.66.11^b rudráśya sūnúm havásá vivāse : 1.64.12^b . . . havásá gr̥ṇimasi.

[6.67.10^a, ví yád vācam̐ kistāso bhārante : 7.72.4^b, prá vām̐ bráhmāṇi kārāvo bharante.]

[6.68.2^b, ṣṛrāṇām̐ čáviṣṭhā tá hí bhūtám : 7.93.2^a, tá sānasí čavasānā hí bhūtám.]

[6.68.4^d: dyāuṣ ca pr̥thivi bhūtam urví : 10.93.1^a, máhi dyāvāpr̥thivi bhutam urví.]

6.68.4^a is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumentām̐ puruṣśúm : 4.34.10^b, rayīm dhatthá, &c. ; 7.84.4^b, rayīm dhattām̐, &c. ; 4.49.4^b, rayīm dhattām̐ čatagvinam ; 1.159.5^d, rayīm dhattām̐ vāsumentām̐ čatagvinam.

6.68.8^c, itthá gr̥ṇānto mahínasya čárdhaḥ : 6.33.5^c, itthá gr̥ṇānto mahínasya čárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gr̥ṇāná pr̥ktām̐ rayīm sāuṣṭavasāya devā,

[itthá gr̥ṇānto mahínasya čárdho] 'pó ná nāvá duritá tarema.

6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūrípāçāv ántasya sētū duratyétū ripáve mártýāya,

ṛtāśya mitrávaruṇā pathá vām̐ apó ná nāvá duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vṛṣṇaḥ sómasya vṛṣaṇá vṛṣethām̐.

6.68.11^d, āsádyāsmín̐ barhíśi mādayethām̐ : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi gr̥ṇutam̐ giro (7^d, hávam̐) me.

6.70.3^c (Bharadvāja ; to Dyāvāpr̥thivyāu)

yó vām̐ ṛjāve krāmaṇāya rodasí mārto dadāça dhiṣaṇe sá sādhati,

prá prajābhīr̐ jāyate dhármanas pári yuvóḥ siktá viṣurūpāṇi sávrata.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prá sá ksáyaṁ tirate ví mahír iṣo yó vo várāya dáçati, 7.59.2^{cd}

prá prajābhir jāyate dhármaṇas páry áriṣṭaḥ sárva edhate, 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

áriṣṭaḥ sá mártō viçva edhate, prá prajābhir jāyate dhármaṇas pári, 1.41.2^c

yám ādityāso náyathā sunitībhir āti viçvāni duritā svastāye.

Cf. under 1.41.2.—For dhiṣaṇe in 6.70.3^b see Hillebrandt, Ved. Myth. i. 176.

6.71.1^a, úd u ṣyá devāḥ savitā hiraṇyāyā : 2.38.1^a, úd u ṣyá devāḥ savitā sāvāya ;
6.71.4^a, úd u ṣyá devāḥ savitā dāmūnāḥ ; 7.38.1^a, úd u ṣyá devāḥ
savitā yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdebbhiḥ savitaḥ payūbhiḥ tvám çivébhir adyá pári páhi no gáyam,
hiraṇyājihvaḥ suvitāya návyase rákṣā mákir no aghāçaṇsa içata.

6.75.10^d (Payu Bhāradvāja; Liṅgoktadevatāḥ)

brāhmaṇasaḥ pitāraḥ sómyasaḥ çivé no dyāvapṛthiví anehāsā,

pūśā naḥ pātu duritād ṛtāvṛdho rákṣā mákir no aghāçaṇsa içata.

For the repeated pāda cf. under 1.23.9.

6.71.4^a, úd u ṣyá devāḥ savitā dāmūnāḥ : 2.38.1^a, úd u ṣyá devāḥ savitā sāvāya ;
6.71.1^a, úd u ṣyá devāḥ savitā hiraṇyāyā ; 7.38.1^a, úd u ṣyá devāḥ
savitā yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uśásam út sūryam nayatho jyótiṣā sahá,

úpa dyām skambháthu skāmbhanenāprathatam pṛthivīm mātāraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Aṅgirasāṁ stutiḥ)

yá ṛtēna sūryam ārohayān divy āprathayan pṛthivīm mātāraṁ ví,

suprajāstváṁ aṅgirasō vo astu prāti grbhṇīta mānavām sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uśas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ aṅgirasō vo astu. Even so the repeated pāda, āprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, indrasomā pakvām amāsv antāḥ: 2.40.2^c, abhyām indraḥ pakvām amāsv antāḥ.]

6.72.5^b, apatyasūcam grūtyam rarāthe: 1.117.23^d, apatyasūcam grūtyam rarātham.

6.73.1^d (Bharadvāja; to Brhaspati)
yó adribhit prathamajā rtāvā bṛhaspátir āngirasó havíṣmān,
dvibārhajmā prāgharmasāt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1^b (Triçiras Tvāṣṭra; to Agni)
prā ketúnā brhatā yāty agnir ā ródasī vṛṣabhó roravīti,
divāç cid āntān upamān úd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a; 4.58.3^c; 7.101.1^d.

6.74.1^c: 5.1.5^c, dāme-dame saptā rātnā dādhanā (5.1.5^c, dādhanāḥ).

6.74.1^d (Bharadvāja; to Soma and Rudra)
sómārudrā dhārāyetham asuryam prā vām iṣṭāyó 'ram aṇuvantu,
[dāme-dame saptā rātnā dādhanā] çām no bhūtam dvipāde çām cātuṣpade.
5.1.5^c

7.54.1^d (Vasiṣṭha; to Vāstospati)
vāstoṣ pate prāti janīhy asmān svāveçó anāmivó bhavā naḥ,
yāt tvémahe prāti tāt no juṣasva çām no bhava dvipāde çām cātuṣpade.
10.85.43^d (Sūrya Savitri; to Sūrya)
ā naḥ prajān janayatu prajāpatir ājarasāya sām anaktv aryamā,
ādurmaṅgalīḥ patilokām ā viçā çām no bhava dvipāde çām cātuṣpade.
10.85.44^d (The same)
āghoracakṣur āpatighny edhi çivā paçūbhyāḥ sumānāḥ suvārcāḥ,
virasūr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.
10.165.1^d (Kapota Nāirṛta; Kapotopahatau prāyaçcittam)
dévāḥ kapóta iṣitó yād ichān dūtó nīrṛtyā idām ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkṛtiḥ çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam; and cf. *RV.* 1.114.1; 157.3; 5.81.2; 9.69.7; 10.37.11.

6.74.2^c, āre bādhetām nīrṛtiḥ parācāḥ: 1.24.9^c, bādhasva dūrē nīrṛtiḥ, &c.

6.74.2^d: 6.1.12^d, asmé bhadrá sāuçravasāni santu.

[6.74.4^c, prá no muñcatañ vāruṇasya páçāt : 10.85.24^a, prá tvā muñcāmi vāruṇasya páçāt.

6.75.10^d: 6.71.3^d, mákir no agháçaṇsa 1çata.

6.75.12^d (Pāyu Bhāradvāja ; to Arrows)

íjite pári vñdhi nó 'çmā bhavatu nas tanūḥ,
sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāṇāḥ sampátanti kumará viçikhá iva,

tátrā no bráhmaṇas pátir áditiḥ çárma yachatu viçvāḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásya reváto 1'ryamñó vāruṇasya cāneháso va útáyah suútáyo va
útáyah.] ~~6.75~~ d: 1.136.2^e ; ef: refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.18^{ab}, pāhī no agne rakṣāso ájuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ; 1.36.15^{ab},
pāhī no agne rakṣāsaḥ pāhī dhūrtér áravṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)
nū me bráhmāṇy agna úc chaṣādhi tvám deva maghávadbhyaḥ suṣūdaḥ,
rātāu syāmohāyāsa ā te yūyám pāta svastibhiḥ sādā naḥ.
refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
99.0.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastibhiḥ
sādā naḥ.

[7.2.4^b, prá vṛñjate námasā barhīr agnāu: 6.11.5^a, vṛñjé ha yán námasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa deváīḥ sarátham turébbhiḥ: 5.11.2^c, indreṇa deváīḥ
sarátham sá barhīṣi; 10.15.10^b, indreṇa deváīḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantām.

7.3.2^c: 1.148.4^c, ād asya vāto ánu vāti ṣocíḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócasa upāké: 4.10.5^c, ṣriyé rukmó ná rocata upāké.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucétasaṃ vatema,
vīçvā stoṭṛbhyo gr̥ṇatē ca santu ॒yūyām pāta svastībhiḥ sādā naḥ.॑
refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha ; to Mitra and Varuṇa)

imé mitró varuṇo dūlābhāso 'cetāsaṃ cic citayanti dāksāiḥ,
āpi krātuṃ sucétasaṃ vātantaḥ tirāç cid ānhāḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasiṣṭha Maitrāvaruṇi : to Agni)

sā gr̥tso agnis tārūṇaç cid astu yāto yāviṣṭho ājaniṣṭa mātūḥ,
sām yó vānā yuvāte çúcidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)

agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
datā,
abhipramūrā juhvā svadhvarā inó nā prōthamāno yāvase vīṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çúcidan to çúcidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

ayām kavir ākaviṣu prācetā mārteṣv agnir amṛto ní dhāyi,
sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uçik pāvako aratīḥ sumedhā mārteṣv agnir amṛto ní dhāyi,
īyarti dhūmām aruṣām bhāribhṛad ūc chukréṇa çocīṣā dyām īnakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b : 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema : 7.60.6^c . . . vātantaḥ.

7.5.2^a, prṣṭó divi dhāy agnīḥ prthivyaṁ: 1.98.2^a, prṣṭó divi prṣṭó agnīḥ prthivyaṁ.

7.5.2^b, netá sindhūnāṁ vṛṣabhā stīyānāṁ: 6.44.21^b, vṛṣā sindhūnāṁ, &c.

7.5.4^d, ájasreṇa ṣocīṣā ṣoṣucānaḥ: 6.48.3^c, ájasreṇa ṣocīṣā ṣoṣucac chuce.

7.5.6^d, urú jyótiḥ janáyann áryāya: 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sá jáyamānaḥ paramé vyòman: 1.143.2^a; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruni; to Vaiṣvanara)

yó apācīne támasi mādantiḥ prācīḥ cakāra nṛtamaḥ ṣácībhiḥ,

tām iṣānāṁ vásvo agnīm gr̥ṇīṣe 'nānataṁ damáyantaṁ pr̥tanyūn.

10.74.5^b (Gāuriviti Çaktya; to Indra)

ṣácīva indram ávase kr̥ṇudhvam ánānataṁ damáyantaṁ pr̥tanyūn,

ṛbhukṣāṇaṁ maghávānaṁ suvr̥ktīm, bhártā yó vájraṁ náryaṁ purukṣúḥ.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. ṣácīvant, also Grassmann in his Translation, ii. 360, 915, read ṣácī va for ṣácīva in 10.74.5^a. Cf. 10.104.3, dhibhír viṣvābhiḥ ṣácīyā gr̥ṇānāḥ, and 8.96.13, ávat tám indraḥ ṣácīyā. Yet I do not regard the correction as certain, because the instrumental of ṣácī in the RV. is always ṣácīyā, and it would be a curious accident that the solitary form ṣácī should happen to be followed by vas, so as to produce the confusing effect ṣácīvas. We should expect ṣácīvantam indram for ṣácīva indram, and possibly that is precisely what ṣácīva indram stands for, ṣácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣácīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnīḥ mandró mādhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruni; to Agni)

nú tvám agna imahe vásiṣṭhā iṣānāṁ sūno sahaso vásūnām,

iṣāṁ stotṛbhyo maghávadbhya ānaḍ ṛyūyāṁ pāta svastībhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, ṣām yát stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirás támo dadṛṣe rāmyāṇām: 6.48.6^c, . . . dadṛṣe ūrmyāsv á.

7.10.5^a (Vasiṣṭha Maitravaruni; to Agni)

mandráṁ hótāram uṇījo yáviṣṭham agnīm víṣa ṛlate adhvaréṣu,

ṣá hí kṣápāvān ābhavad raynām, átandro dutó yajáthāya devān. 1.70.5^a

10.46.4^a (Vatsapri Bhālandana; to Agni)

mandráṁ hótāram uṇījo námobhiḥ prāñcam yajñāṁ netāram adh-
varāṇām,

viṣāṁ akr̥ṇvann aratīm pāvakām havyavāham dádhatō mánuṣeṣu.

7.10.5^c, sá hí kṣapāvān ābhavad rayīṇām : 1.70.5^a, sá hí kṣapāvān agnī rayīṇām.

7.11.1^a (Vasistha Maitravaruni ; to Agni)

mahān asy adhvarasya praketo ná rté tvád amṛtā mādayante,
ā viçvebhiḥ sarāthaṁ yāhi devāir ny āgne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

ṛūpa brāhmāni harivo hāribhyām, sōmasya yāhi pitāye sutāsya, ~~1.3.6^b~~
indra tvā yajñāḥ kṣāmamānam ānaḍ dāçvān asy adhvarasya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāṇām.

[7.11.2^{ab}, tvām īlate ajirām dūtyāya haviṣmantāḥ sādām in mānuṣāḥ : 10.70.3^{ab},
çaçvattamām īlate dūtyāya haviṣmanto manuṣyāso agnīm.]

7.11.4^d (Vasistha Maitravaruni ; to Agni)

agnīr içe brható adhvarasyāgnīr viçvasya haviṣaḥ kṛtāsya,
krātuṁ hy āsya vásavo juṣāntāthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāḥ, here Agni)

ayām yó hótā kir u sá yamāsya kām āpy ūhe yāt samañjānti devāḥ,
āhar-ahar jāyate māsī-māsy āthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhiré havyavāham.

7.12.2^b : 6.12.4^b, agnī ṣṭave dāma ā jātāvedāḥ.

7.13.2^b : 3.6.2^a, ā ródasi aprṇā jāyamānaḥ : 4.18.5^d ; 10.45.6^b, ā ródasi aprṇā
jāyamānaḥ.

7.14.1^a : 3.10.3^b, samīdhā jātāvedase.

7.14.2^a, vayām te agne samīdhā vidhema : 4.4.15^a, ayā te agne samīdhā vidhema ;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva haviṣā bhadraçoce ; 5.4.7^b, vayām havyāiḥ pāvaka bhadraçoce.

7.14.3^c (Vasistha Maitravaruni ; to Agni)

ā no devēbhir ūpa devāhūtim āgne yāhi vāṣatkṛtīm juṣānāḥ,
túbhyaṁ devāya dāçataḥ syāma yūyām pāta svastībhiḥ sādā naḥ.]

~~1.1.20^d~~ ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rātnā ví dadha iyānāḥ.

7.15.2^a : 9.101.9^c, yāḥ pāñca carṣaṇīr abhī ; 5.86.2^c, yā pāñca carṣaṇīr abhī.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavīr gṛhāpatir yúvā.

7.15.6^c, yájiṣṭho havyvāhanāḥ: 1.36.10^b; 1.44.5^d, yájiṣṭham havyvāhana;
8.19.21^c, yájiṣṭham havyvāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)
kṣāpa usrāḥ ca dīdhi svagnāyas tvāyā vayām,
suvīras tvām asmayūḥ.

8.19.7^c (Sobhari Kāṇva; to Agni)
svagnāyo vo agnibhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūḥ.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣānsi sedhati.

7.15.10^c, ūciḥ pāvakā īdyah: 2.7.4^a, ūciḥ pāvako vāndyah.

7.15.11^b: 1.79.4^b, īcānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)
agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro daha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)
agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hüter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasistha Maitravaruni ; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

[priyām cētiṣṭham aratīm svadhvarām] viçvasya dūtām amṛtam. 68 I.128.8^b

8.44.13^a (Virūpa Āṅgīrasa ; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmīn yajñe svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny ãrire.

7.16.3^a (Vasistha Maitravaruni ; to Agni)

ūd asya çocīr asthād ājuhvanasya mīlhūṣaḥ,

ūd dhumāso aruṣāso divispīçaḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vāiçaṣva ; to Agni)

ūd asya çocīr asthād didiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçriyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsīcam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vaṣṭy āsīcam.]

7.16.12^b : 3.11.4^c, vāhnīm devā akr̥ṇvata.

7.16.12^c, dādhati rātnaṁ vidhaté suvīryam : 4.12.3^c, dādhati rātnaṁ vidhaté
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kr̥ṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātāvedāḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, tūbhyam devāya dāçataḥ syāma.

[7.18.12^d, tvāyānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā br̥hatāḥ çāmbaram bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
baram bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vīdham.

[7.19.4^b, bhūrīni vṛtrā haryaṇva haṁsi : 7.22.2^b, yēna vṛtrāni haryaṇva haṁsi.]

7.19.4^d, āsvāpayo dabhītaye suhāntu : 4.30.21^a, āsvāpayad dabhītaye.

7.19.8^d : 6.26.3^d, atithigvāya ṇānsyaṁ kariṣyān.

7.20.3^a, yudhmō anarvā khajakṛt samādvā : 6.18.2^a, sā yudhmāḥ sātva khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

ḥyudhmō anarvā khajakṛt samādvā ḥgūrah satraśād janūsem āśālhaḥ, 6.18.2^a
vy āsa indrah pṛtanāḥ svōjā ādhā viḥvaṁ cātṛūyāntam jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svōjā āsmāi yatante sakhyāya pūrvīḥ,
ā smā rāthanā nā pṛtanāsu tiṣṭha yām bhadrāya sumatyā codāyāse.

Ludwig, 572, renders 7.20.3^c, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^c, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah : note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svōjāḥ is to be taken pregnant in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaḥ, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sā na indra tvāyatāyā iṣé dhās tmānā ca yé maghāvāno junānti,
vāsvi sū te jaritré astu caktīr ḥyūyām pāta svastibhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, pāriṣṭhitā āhinā ḥūra pūrvīḥ.

[7.21.4^b, āpānsi viḥva nāryāni vidvān : 4.16.6^a, viḥvāni cakra nāryāni, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yēna vṛtrāni haryaṇva haṁsi : 7.19.4^b, bhūrīni vṛtrā haryaṇva haṁsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yé ca pūrva ṛṣayo yé ca nūtnā indra brāhmāni janāyanta viprah,
asmé te santu sakhyā ḥivāni ḥyūyām pāta svastibhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

10.23.7^d (Vimada Āindra, or others ; to Indra)

mākir na enā sakhyā vi yāuṣus tāva cendra vimadāsya ca fseḥ,
vidmā hi te prāmatin deva jāmivād asmé te santu sakhyā çivāni.

The anacolutic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāṇy apratī jaghanvān : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhi vāyūr nā niyūto no ācha.

7.23.5^d : 2.18.7^d, asmīn chūra sāvane mādayasva ; 7.29.2^c, asmīn ū śu sāvane mādayasva.

[7.23.6^a, evéd indram vṛṣṇam vājrabāhum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vāsiṣṭhāso abhy ārcanty arkāih : 6.50.15^b, bharadvāja abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó virāvad dhātu gómat.

7.24.1^a, yóniṣ ṭa indra sādane akāri : 1.104.1^a, yóniṣ ṭa indra niśāde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sōmaḥ páriṣiktā mádhūni.

7.24.3^a (Vasistha Maitravaruni ; to Indra)

á no divá á prthivyā ṛjīṣinn idām barhīḥ somapéyāya yāhi,
vāhantu tvā hārayo madryāñcam āngūṣām áchā tavāsām mādāya.

8.79.4^b (Kṛtṇu Bhārgava ; to Soma)

tvām cittī tāva dākṣair divá á prthivyā ṛjīṣin,
yāvīr aghāsya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh pāda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before r). There can be no doubt as to the priority of 7.24.3^a ; cf. the analogous production of the trochaic pāda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads prthvyā in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasistha Maitravaruni ; to Indra)

á no víçvābhir ūtībhiḥ sajóṣā brāhma juṣāṇó haryaçva yāhi,
vāriṣṭat sthāvirebhiḥ suçiprāsmé dādhad vṛṣṇam çuṣmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva ; to Açvins)

á no víçvābhir ūtībhir [áçvinā gáchataṁ yuvám,] 5.75.3^b
[dāsrā hiraṇyavartanī] [pībataṁ somyām mādhu.]

c : 1.92.18^b ; d : 6.60.15^d

8.8.18^a (The same)

á vām víçvābhir ūtībhiḥ [priyāmedhā ahūṣata,] 1.45.4^b
[rājantāv adhvarāṇām] áçvinā yāmahūtiṣu. 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others; to Aṇvins)

ā vām viṇvābhīr ūtibhiḥ priyāmedhā ahūṣata, 1.45.4^b
tā vartir yātam ūpa vṛktābarhiṣo jūṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a sajōṣāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,
īṣām pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastibhiḥ sādā naḥ. 7.1.20^d
§§ refrain, 7.1.20^d ff.

7.25.3^c: 4.22.9^d, jahī vādhar vanūṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vājān: 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indraṁ maghāvānam enaṁ mahó rāyó rādhaso yád dádan naḥ,
yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastibhiḥ sādā naḥ. 7.1.20^d ff.
§§ refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitravaruṇi; to Indra)

ayām sóma indra túbhyaṁ sunva á tú prā yāhi harivas tādokāḥ,
pibā tv āsyá súṣutasya cāror, dādo maghāni maghavann iyānāḥ. 3.50.2^d

9.88.1^a (Uṇanas Kāvya; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asya pāhi,
tvām ha yām cakṛṣé tvām vavṛṣā indum mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pibā tv āsyá súṣutasya cāroḥ.

[7.29.2^b, arvācínó hárībhir yāhi tūyam: 3.43.3^b, indra deva hárībhir, &c.]

7.29.2^c, asmínn ū sú sāvane mādāyasva; 2.18.7^d; 7.23.5^d, asmíṁ chūra sāvane
mādāyasva.

7.29.2^d: 6.40.4^c, ūpa bráhmāṇi ṇṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva: 5.33.5^a, vayām té ta indra yé ca nárah.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayām indra tvāyávaḥ.

7.31.12^a (Vasiṣṭha Maitravaruṇi; to Indra)

indraṁ vāṇīr ánuttamanyum evā satrā rājānam dadhire sáhadhyāi,
háryaṇvāya barhayā sám āpīn.

8.12.22^c (Parvata Kāṇva ; to Indra)

└indram vṛtrāya hāntave┐ devāso dadhire purāḥ,
indram vāṇīr anūṣatā sām ōjase.

☞ 3.37.5^a

[7.32.2^a, imé hi te brahmakṛtaḥ suté sácā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b : 1.5.5^c ; 137.2^b ; 5.51.7^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dádhyāçirah.

7.32.6^d (Vasiṣṭha ; to Indra)

sá vīró ápratiṣkuta indreṇa çūçuve nṛbhiḥ,
yás te gabhirā sávanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāṁpati)

yá dāṁpati sámanasā sunutá á ca dhāvataḥ,
devāso nityayāçirá.

The repeated pāda occurs in a third form, AV. 6.2.1^b, sunótā ca dhāvata. The translation ‘rinse’ for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of adhavana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapāvne sómam indrāya vajriṇe,
pácataḥ paktīr āvase kṛṇudhvam it prṇānn it prṇaté máyah.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

└sunótā mádhumattamaṁ┐ sómam indrāya vajriṇe,
cārum çárdhāya matsarām.

☞ 9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ piyūṣam uttamām sómam indrāya vajriṇe,
└sunótā madhumattamam.┐

☞ 9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vājam vājáyann indra mártyo yásya tvám avitá bhūvah,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Brhaspati)

bṛhaspate pári diyá ráthena rakṣohámitrān apabádhamānah,
prabhañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhi rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanūnām ; and 6.46.4^c ; 7.32.25^c, asmákam bodhy avitá mahādhané.

[7.32.22^a, abhi tvā cūra nonumaḥ: 8.2.15^c, abhi tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyo divyo ná pártthivo ná jātó ná janīsyate: 1.81.5^{cd}, ná tvāvān indra káç caná ná jātó ná janīsyate.

7.32.25^b, suvédā no vásū kṛdhi; 6.48.15^e, suvédā no vásū karat.

7.32.25^c: 6.46.4^c, asmākaṁ bodhy avitā mahādhané.

[7.33.7^b, tisráḥ prajā āryā jyótiragrāḥ: 7.101.1^a, tisro vācaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantaḥ (12^c, vayiṣyān).

7.34.17^a: 5.41.16^d, mā nó 'hir budhnyo riṣe dhat.

7.34.22^b: 5.46.8^c, á ródasi varuṇānī çṛnotu.

7.34.25^b (Vasiṣṭha; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na indro váruṇo mitró agnir ápa óṣadhīr vanīno juṣanta,
çárman syāma marútām upásthe ŷyūyām pāta svastībhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vāsukra; to Viçve Devāḥ)

dyāvāpṛthivī janayann abhi vratāpa óṣadhīr vanīnāni yajñīyā,
antárikṣaṁ svā á paprur útāye vācaṁ devāsas tanvī ní māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, Prol. pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agniḥ, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitā trāyamānaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viçve Devāḥ)

ādityā rudrá vásavo juṣante dām bráhma kriyāmānaṁ návyah, ☞ cf. 3.8.8^a
çṛṇvāntu no divyāḥ pártthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Sāucika; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām gójātā utá yé yajñīyāsaḥ,
pṛthivī naḥ pártthivāt pātv áñhaso 'ntárikṣaṁ divyāt pātv asmān.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, Quarante Hymnes, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsuṣṭāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ pártthivāso gójātā āpyāḥ, which would seem to show that

gójāta is something different and additional to ápya=apsukṣít. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthá jātā áditer adbhyás pári yé prthiviyāh. Since áditi takes the place here of dyú we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with áditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta ápyāh means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāh çuciśāt has a long list of epithets among which figure in succession abjā gojāh. Bergaigne, i. 231, seems to render the expression abjā gojāh as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta ápyāh are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antārikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gojāh in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die gütter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossnen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyasaḥ pāñca jānā māma hotrām juṣadhvam. The word yajñīyasaḥ in both stanzas shows that the pāñca jānāh are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyasaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pārthivāsas sonst immer die ápyās, apsukṣitas, adbhyás pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viçve Devāh)

yé devānām yajñīyā yajñīyānām mánor yájantrā amṛtā ṛtajñāh,
té no rāsantām urugāyām adyā ŷyūyām pāta svastibhiḥ sādā naḥ.]
§§ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vasukra; to Viçve Devāh)
viçve devāh sahā dhībhiḥ púramdhyā mánor yájantrā amṛtā ṛtajñāh,
rātiṣāco abhiṣūcaḥ svarvidāḥ svār giro bráhma sūktām juṣerata.
10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amṛtān vavande yé viçvā bhūvanābhī pratasthūh,
té no rāsantām urugāyām adyā ŷyūyām pāta svastibhiḥ sādā naḥ.]
§§ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puramdhi, (the gods) worshipped by man, immortal, knowing the

rta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvānāḥ: 3.59.1^a, mitrō jānān yātayati bruvānāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto daṇṇṇe cid yābhīr vīveṣo haryaṇva dhībhīḥ,
vavanmā nū te yūjyābhīr ūtī kadā na indra rāyā ā daṇṇasyeḥ.

8.97.15^c (Rebha Kāṇyapa; to Indra)

tān ma rām indra ṣūra citra pātva apō nā vajrin dūrītāti parṣi bhūri,
kadā na indra rāyā ā daṇṇasyeḥ viṣvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, Prol. 77 ff.; Grassmann, i. 566; Arnold, VM. p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u ṣyā devāḥ savitā yayāma: 2.38.1^a, ūd u ṣyā devāḥ savitā sāvaṇya;
6.71.1^a, ūd u ṣyā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u ṣyā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u ṣyā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṇret, 2.38.1^a
nūnām bhāgo havyo mānuṣebhir vī yō rātnā purūvāsū dādhati.

3.38.8^b (Prajāpatir Vaiṣvāmitra, or others; to Indra [?])

tād in nv āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āciṇret,
ā suṣṭutī rōdasi viṣvaminvā āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jāspātir mānsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō vase jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turāṇyāvō ṅgīraso nakṣanta, rātnām devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viṣve devāḥ sāmanaso juṣanta. ^{cf. 7.42.1^a}

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^b, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathibhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñīyāsa ūmāḥ sadhāsthaṁ viṣve abhī santi devāḥ,
tān adhvarā uṇatō yakṣy agne ṣruṣṭī bhāgaṁ nāsatyā pūramdhim.

10.77.8^a (Syūmaracmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñīyāsa ūmā adityéna nāmnā śāmbhaviṣṭhāḥ,
té no 'vantu rathatūr manīṣām mahāḥ ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, Ved. Stud. i. 223 ff. In the grāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vāit. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrā upamām no arkām yūyām pāta svastībhiḥ sādā naḥ.]
§§ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

vī naḥ sahāsraṁ ṣurūdho radantv ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrā upamām no arkām ā naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. suksatráso vāruṇo mitró agnīḥ, under 6.49.1, and, tán na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyā devāḥ savitā suvāti : 5.42.3^d, candrāṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, āvatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśāsya prabhṛthé havirbhiḥ : 2.34.11^b, viṣṇor eśāsya prabhṛthé
havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantaḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

áçvāvatir gómatir na uṣāso virāvatīḥ sādām uchantu bhadráḥ,
ghṛtām dúhānā viçvātaḥ prāpītā yūyām pāta svastībhiḥ sādā naḥ.]
§§ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turanyávō 'ṅgirasō nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sām u vo yajñām mahayan námobhiḥ prá hótā mandró ririca upaké,
yájasva sú purvanīka devān ā yajñīyām arāmatīm vavṛtyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)

sám u vām yajñám mahayaṁ námobhir huvévām mitrávaruṇā sabádhaḥ,
prá vām mánmanyā ṛcāse návāni kṛtāni bráhma jujuṣann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarām juṣasva: 5.4.8^a, asmákam agne adhvarām
juṣasva; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, indraṁ víṣṇuṁ pūṣāṇaṁ bráhmaṇas pátim: 5.46.3^c, huvé víṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha; Liṅgoktadevataḥ)

dadhikrām vaḥ prathamám aṇvínóśasam agnīm sámiddham bhágam útāye huve,
[indraṁ víṣṇuṁ pūṣāṇaṁ bráhmaṇas pátim] ādityān dyāvāpṛthiví apāḥ
svāḥ. 5.46.3^c

10.36.1^d (Luṇa Dhānaka; to Viṣve Devāḥ)

uśāsánaktā brhatí supéçasā dyāvākṣāmā váruṇo mitró aryamā,
indraṁ huve marútaḥ párvatān apá ādityān dyāvāpṛthiví apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marútaḥ párvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b: 4.39.5^b, udírāṇā yajñám upaprayántaḥ.

[7.44.5^b, ṛtasya pánthām ánvetaṁ u: 1.24.8^b, sūryāya pánthām, &c.]

7.45.1^c: 1.72.1^b, háste dádhdāno náryā purūṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ: 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, āśālhāya sáhamānāya vedhāse.

7.46.4^a, mām no vadhi rudra mām párá dāḥ: 1.104.8^a, mām no vadhir indra mām párá
dāḥ.

7.47.3^b, devír devānām ápi yanti páthaḥ: 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni: 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyām ghṛtāvaj juhota: 3.59.1^d, mitráya havyām, &c.]

7.49.1^d–4^d, tá ápo devír ihá mām avantu.

7.50.1^d–3^d, mām mām pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, mām vo bhujemānyájātam éno mām tát karma vasavo yác cayadhve:
6.51.7^{ab}, mām va éno anyákṛtaṁ bhujema mām tát, &c.

[7.52.3^a, turanyávo 'ngiraso nakṣanta : 7.42.1^a, prá brahmāṇo āngiraso nakṣanta.]

7.52.3^b, rátnaṁ devásya savitúr iyānáḥ : 7.38.6^b, rátnaṁ devásya savitúr iyānáḥ.

7.53.1^a prá dyávā yajñáñiḥ pṛthiví námobhiḥ : 1.159.1^a, prá dyávā yajñáñiḥ pṛthiví
ṛtāvídha.

7.54.1^d : 10.85.43^d, 44^d, çám no bhava dvipáde çám cátuṣpade ; 6.74.1^d, çám no
bhūtaṁ, &c. ; 10.165.1^d, çám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)

amivahá vāstospate víçvā rūpāṇy āviçán,
sákhā suçéva edhi naḥ.

8.15.13^b (Goṣūktin Kāṇvāyana ; to Indra, here Soma)
āraṁ kṣáyāya no mahé víçvā rūpāṇy āviçán,
[indram jáitraya harsayā çácipátim.]
9.25.4^a (Dṛiḥacyuta Āgastya ; to Soma Pavamāna)
víçvā rūpāṇy āviçán punāno yāti haryatāḥ,
yātrāmítāsa ūsate.

8.15.13^c

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçán the participle, as though it were āviçan, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víçvā rūpāṇy āviçán belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indram jáitraya harsayā çácipátim recur in the form, apparently simpler and more primary, indram jáitraya harsayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. ṛcaḥ], an Upaniṣad)

yád arjuna sārameya datāḥ piçāṅga yāchase,
vīva bhrājanta ṛṣṭāya ūpa srákveṣu bāpsato ní sú svapa.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣāṃ stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharūṇaṃ divi,
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādrayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyāṃ sām vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāsya dhāmataḥ sām asvarann ṛtāsya yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmānā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kim asmān duchunāyasi nī śu svapa.

[7.55.7^a, saḥāsraçṛṅgo vṛṣabhāḥ: 5.1.8^c, saḥāsraçṛṅgo vṛṣabhās tādojāḥ.]

7.56.11^a, svāyūdhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^e, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marūdbhīr it sánitā vājam ārvā: 6.33.2^d, tvōta it sánitā vājam ārvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta: 10.66.9^b, āpa oṣadhīr vanīnāni yajñīyā.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

ṛdhak sá vo maruto didyúd astu yád va ágaḥ puruṣātā kárāma,
 má vas tāsyaṃ āpi bhūmā yajatrā asmé vo astu sumatiḥ cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana ; to Pitarah)
 ácyā jānu dakṣinatō niśādyemām yajñām abhī grṇīta viçve,
 mā hinsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.
 7.70.5^d (Vasistha ; to Aṇvins)
 çuṣruvāṁsā cid aṇvinā purūṇy abhī brāhmāṇi cakṣathe ṛṣṇām,
 ṽprāti prā yātām vāram ā jānāy_āsmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva ūtī : 5.43.10^d, viçve ganta maruto viçva ūtī ;
 10.35.13^a, viçve adyā maruto viçva ūtī.]

7.58.3^d (Vasistha ; to Maruts)
 bṛhād váyo maghāvadbhyo dadhāta jújoṣann in marútaḥ suṣṭutīm nah,
 gatō nádhvā ví tirāti jantúm prā ṇa spārḥābhīr ūtibhis tireta.

7.84.3^d (Vasistha ; to Indra and Varuṇa)
 kṛtām no yajñām vidāthesu cārum kṛtām brāhmāṇi sūriṣu praçastā,
 ūpo rayir devājūto na etu prā ṇa spārḥābhīr ūtibhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārac cid dvéso vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārac cid dvéṣaḥ
 sanutār yuyotu : 10.77.6^d, ārac cid dvéṣaḥ sanutār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākaṁ devā ávasāhani priyé.

7.59.2^{cd} (Vasistha ; to Maruts)
 ṽyuṣmākaṁ devā ávasāhani priyā, Ijānās tarati dvīṣaḥ, cf. 1.110.7^c
 prā sá kṣāyaṁ tirate ví mahír iṣo yó vo vārāya dāçati.

8.27.16^{ab} (Manu Vāivasvata ; to Viçve Devāḥ)
 prā sá kṣāyaṁ tirate ví mahír iṣo yó vo vārāya dāçati,
 ṽprā prajābhīr jāyate dhármaṇas páry_āriṣṭaḥ sārva edhate.
 c : 6.70.3^c ; d : 1.41.2^c

7.60.2^c, viçvasya sthātúr jágataç ca gopāḥ ; 6.50.7^d, viçvasya sthātúr jágato
 jānitrīḥ ; 10.63.8^d, viçvasya sthātúr jágataç ca mántavaḥ.

7.60.2^d : 4.1.17^d ; 6.51.2^c, ṛjū mārteṣu vṛjinā ca páçyan.

[7.60.3^a, áyukta saptā haritāḥ sadhāsthāt : 1.115.4^c, yadéd áyukta haritāḥ, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, úd vām prkṣāso mādhumanta asthuḥ : 4.45.2^a, úd vām prkṣāso mādhu-
 manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajóṣaḥ.

[7.60.5^d, çagmásaḥ putrá áditer ádabdhāḥ: 2.28.3^c, yūyām naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátuṃ sucétasaṃ vātantaḥ: 7.3.10^b = 7.4.10^b, . . . vātama.

[7.60.11^b, vājasya sātāu paramásya rāyāḥ: 4.12.3^b, agnir vājasya paramásya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyām deva puróhitar yuvábhyām yajñéṣu mitrávaruṇāv akāri,
viçvāni durgā pipṛtaṃ tīró no yūyām pāta svastíbhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhūvanāni caṣṭe.
(24 V 21 p. 273)

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñām mahayaṃ námobhiḥ: 7.42.3^a, sám u vo yajñām mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno várūṇo mitró agnīḥ, yáchantu candrá upamām no arkám.

7.62.4^a: 4.55.1^b, dyāvābhūmī adite trāsthām naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrávaruṇā hávemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugā no viçvā supáthāni santu yūyām pāta svastíbhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarānir bhrájamānaḥ: 10.88.16^d, áprayuchan tarānir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrūr amṛtā gātūm asmāi çyenó na díyann ānv eti páthāḥ,
prāti vām sūra údite vidhema námobhir mitrávaruṇotā havyāḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve vāruṇam pūtādakṣam,]
 yāyor asuryam āksitam jyēṣṭham viçvasya yāmann acitā jigatnú. 1.2.7^a

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām grñiṣe vāruṇam,
 aryamānam riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotā havyāiḥ : 6.1.10^b, námobhir agne samídhotā havyāiḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rájā suksatró vāruṇo juṣanta : 2.27.2^b, mitró aryamā vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyāve 'yāmi,
 [aviṣṭām dhīyo jigṛtām púramdhīr] [yūyām pāta svastíbhiḥ sádā naḥ.]
c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhīyo jigṛtām púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāiḥ : 7.63.5^c, prāti vām sūra údite vidhema ;
 7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve vāruṇam pūtādakṣam : 1.2.7^a, mitrām huve pūtādakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duritā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyājuṣtim ghṛtāir gávyūtim ukṣatam ilābhiḥ :
 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gávyūtim ukṣatam ; 8.5.6^c, ghṛtāir
 gávyūtim ukṣatam.

[7.65.4^c, prāti vām átra vāram á jánāya : 7.70.5^c, prāti prá yātam vāram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta devāḥ sudākṣā dākṣapitarā,
 asuryāya prāmahasā.

8.25.3^b (Viçvamanas Vāiṣṭha ; to Mitra and Varuṇa)
 tā mātā viçvāvedasāsuryāya prāmahasā,
 mahī jajānādītir ṛtāvāri.

7.66.4^a (Vasiṣṭha ; to Uṣas)

yād adyā sūra údite 'nāgā mitró aryamā,
 [suvāti savitā bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vāivasvata ; to Viçve Devāḥ)
 yād adyā sūrya udyatī priyakṣatra ṛtām dadhā,
 yān nimrūci prabūdhi viçvavedaso yād vā madhyāmdine divāḥ.
 8.27.21^a (The same)
 yād adyā sūra údite yān madhyāmdina atūci,
 vāmām dhattā mánave viçvavedaso júhvānāya pracetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra údite vidhema, and the like.

7.66.4^c: 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)

utā svarājo āditir ādabdhasya vratāsya yé,
 mahó rājāna icate.

8.12.14^a (Parvata Kāṇva ; to Indra)
 utā svarāje āditi stómam índrāya jījanat,
 [purupracastām útaye ṛtāsya yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unverteilt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the σχῆμα καθ' ὅλον καὶ μέρος. The word does not contain any plural idea: svarājo āditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām āditīḥ kṛnotu sá (masculine!) mitrēṇa vāruṇenā sajōsāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra údite : 7.63.5^c, prāti vām sūra údite vidhema ; 7.65.1^a
 prāti vām sūra údite sūktāiḥ.

7.66.10^b: 1.44.14^b, agnijihvā ṛtāvṛdhah; 10.65.7^a, divākṣaso agnijihvā ṛtāvṛdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāiḥ sūra ūdite,

yād ōhate vāruṇo mitrō aryamā yūyām ṛtāsya rathyaḥ.

8.83.3^c (Kusidin Kāṇva; to Viṣve Devāḥ)

āti no viṣpitā purū nāubhīr apó ná parṣatha,

yūyām ṛtāsya rathyaḥ.

Cf. the pāda, syāméd ṛtāsya rathyaḥ, 8.19.35^d.—For ōhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cákṣur deváhitam çukráṁ uccárat,

páçyema çarādaḥ çatām jīvema çarādaḥ çatām.

10.85.39^d (Sūrya Sāvitrī; to Sāvitrī)

pūnaḥ pātnīm agnīr adād āyuṣā sahā vārcasā,

dirghāyur asyā yāḥ pātir jīvāti çarādaḥ çatām.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çaradaḥ çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtām dhiṣv açvinā na asú prajāvad réto áhrayam no astu,

á vām toké tánaye tūtujānāḥ surātnāso devāvītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ḷiyām indram vāruṇam aṣṭa me gīḥ, prāvat toké tánaye tūtujānā,

§ 7.84.5^a

surātnāso devāvītiṁ gamema ḷyūyām pāta svastibhiḥ sādā naḥ.

§ refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b=7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nū me hāvam á çṛṇutam yuvānā yāsiṣtām vartir açvināv irāvat,

dhattām rātnāni jārataṁ ca sūrīn ḷyūyām pāta svastibhiḥ sādā naḥ.

§ refrain, 7.1.20^d ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhi páñca bhūmā trivandhuró manasá yātu yuktāh,
vigo yéna gáchatho devayántiḥ kútrā cid yāmam aṇvinā dádhanā.

10.41.2^c (Suhastya Ghāuseya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvāṇam madhuvāhanam rátham,
vigo yéna gáchatho yájvārīr narā kīrēḥ cid yajñām hótṛmantam aṇvinā.

For kīrī in 10.41.2^d see Pischel, *Ved. Stud.* i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, *OST.* i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, prāti prá yātam vāram á jánāya : 7.65.4^c, prāti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiḥ cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiḥ cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyām manīṣā iyām aṇvinā gír imām suvrktīm vṛṣaṇā juṣethām,
imā bráhmāṇi yuvayūny agman ŷyūyām pāta svastíbhīḥ sádā naḥ.]
refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāṇā imām suvrktīm vṛṣaṇā juṣethām,
ḥṣṭivéva prēsito vām abodhi prāti stómāir jāramāṇo vasiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur ācúm āṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imām suvrktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi kārāvo bharante : 6.67.10^a, ví yád vācam kīstāso
bhárante.]

7.72.4^c : 4.13.2^a, ūrdhvām bhānūm savitā devó aṇret ; 4.6.2^c, ūrdhvām bhānūm
savitévāṇret ; 4.14.2^a, ūrdhvām ketūm savitā devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyā purástād aṇvinā yātam adharād údaktāt,
á viçvātaḥ páñcajanyaena rāyā ŷyūyām pāta svastíbhīḥ sádā naḥ.]
refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pāram asyā.

7.73.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣetham.

7.73.4^d (Vasīṣṭha ; to Aṇvins)

ūpa tyā vāhnī gamato viṇam no rakṣohāṇa sambhṛtā vīlūpāṇi,
sām āndhāṇsy agmata matsarāṇi mā no mardhiṣṭam ā gatam ṇivēna.

7.74.3^d (The same)

ā yātam ūpa bhūṣataṁ mādhvah pibatam aṇvinā,
dugdhām pāyo vṛṣaṇā jenyāvasū mā no mardhiṣṭam ā gatam.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rātham sāmanasā nī yachatam ; 8.35.22^a, arvāg rātham
nī yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyām mādhu ; 8.24.13^b,
pibāti somyām mādhu.

7.74.3^d, mā no mardhiṣṭam ā gatam : 7.73.4^d, mā no mardhiṣṭam ā gatam ṇivēna.

7.75.6^d, dādhati rātnam vidhaté jánāya : 4.44.4^d, dādhathe rātnam vidhaté jánāya.

7.75.7^b, devī devébhir yajatā yājatrāiḥ : 4.56.2^a, devī devébhir yajaté yājatrāiḥ ;
10.11.8^b, devī devēṣu yajatā yajatra.

[7.76.5^c, té devānām ná minanti vṛatāni : 7.47.3^c, tā índrasya ná, &c.]

7.76.6^d, ūṣah sujāte prathamā jarasva : 1.123.5^b, ūṣah sūnṛte prathamā jarasva.

7.77.4^b (Vasīṣṭha ; to Uṣas)

ántivāmā dūrē amītram uchorvīm gāvīyūtim ābhayaṁ kṛdhi naḥ,
yāvāya dvēṣa ā bharā vásūni codāya rādho gṛṇatē maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pāvamāno asmayūḥ satyāni kṛṇvān drāviṇāny arṣasi,
jahī cātrum antiké dūraké ca yā urvīm gāvīyūtim ābhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pādas.

7.78.3^a, etā u tyāḥ prāty adṛṣṇan purāstāt : 1.191.5^a, etā u tyé prāty adṛṣṇan.

7.78.3^c (Vasīṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṇan purāstāj, jyótir yāchanṭir uṣāso vibhātīḥ, 1.191.5^a
ājijanan sūryam yajñam agnīm apācinam tāmo agād ājuṣtam.

7.80.2^d (The same)

ḷeṣā syā návyam áyur dádhanā, gūdhvī támo jyótiṣoṣā abodhi, 3.53.16^c
ágra eti yuvatir áhrayānā prácikitat sūryam yajñām agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarçy áyatí: 8.101.13^c, citréva práty adarçy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛnoti sūnāri.

7.81.6^a (Vasiṣṭha; to Uṣas)

çrávaḥ sūribhyo amṛtaṁ vasutvanám vājān asmábhyam gómataḥ,
codayitrí maghónaḥ sūnṛtāvaty ḷuṣā uchad ápa sridhaḥ, 1.48.8^d

8.13.12^c (Nārada Kāṇva; to Indra)

ḷindra çaviṣṭha satpate, ḷrayim grṇátsu dhāraya, 8.13.12^a; b: 5.86.6^e
çrávaḥ sūribhyo amṛtaṁ vasutvanám.

7.81.6^d: 1.48.8^d, uṣā uchad ápa sridhaḥ.

7.82.1^b: 1.93.8^d, viçé jánāya máhi çarma yachatam.

[7.82.7^a, ná tám áñho ná duritāni mártiyam: 2.23.5^a, ná tám áñho ná duritām
kūtaç canā.]

7.82.9^d, náras tokásya tánayasya sātīṣu: 4.24.3^d, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrováruṇo mitróaryamā dyumnám yachantumáhi çarma sapráthaḥ,
avadhrām jyótiṣ áditer ṛtāvṛdho devásya glókaṁ savitúr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhir indrāvaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrā-
varuṇā námobhiḥ.

7.84.1^d, pári tmánā viṣurūpā jigāti: 5.15.4^d, pári tmánā viṣurūpo jigāsi.

7.84.2^c, pári ṇo hélo várūnasya vṛjyāḥ: 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ;
6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ṇa spārhābhir utíbhīḥ tīretam: 7.58.3^d, prá ṇa spārhābhir utíbhīḥ
tīreta.

7.84.4^b, rayim dhattaṁ vāsumantaṁ puruṣsum: 4.34.10^b, rayim dhatthá, &c.;
6.68.6^b, rayim dhatthó, &c.; 1.159.5^d, rayim dhattaṁ vāsumantaṁ
çatagvīnam; 4.49.4^b, rayim dhattaṁ çatagvīnam.

7.84.5 = 7.85.5 (Vasīṣṭha; to Indra and Varuṇa)

iyám indram várūnam aṣṭa me gīḥ právat toké tánaye tūtujānā,
surátnāso devāvītiṁ gamema ॥yūyám pāta svastībhiḥ sádā naḥ.॥
refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujānā, surátnāso devāvītiṁ gamema :
7.67.6^{cd}, á vām toké tánaye tūtujānāḥ surátnāso devāvītiṁ gamema.

7.86.1^b (Vasīṣṭha; to Varuṇa)

dhīrā tv āśya mahinā janūṁsi ví yás tastāmbha ródasī cid urvī,
prá nákam ṛṣvām nunude bṛhántam dvitá nákṣatram papráthac ca bhūma.

9.101.15^b (Prajāpati; to Pavamāna Soma)

sá viró dakṣasādhano ví yás tastāmbha ródasī,
háriḥ pavitre avyata vedhá ná yónim āśadam.

It is surely not going too far to say that the repeated pāda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, prācetaso yá iṣáyanta mánma : 1.77.4^d, vājaprasūtā iṣáyanta mánma.]

7.89.1^c–4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasīṣṭha; to Varuṇa)

yát kiṁ cedām varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,
ácitti yát táva dhārmā yuyopimā mǎ nas tasmād énaso deva rīriṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
prāceta na āṅgīrasó dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yác cakṛmā dáivye jáne.

7.90.1^c, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayúḥ.

7.90.1^d, pibā sutáśyāndhaso mādāya : 5.51.5^c, pibā sutáśyāndhaso abhí práyah.

[7.90.4^c, gāvyaṁ cid ūrvám uḥjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uḥjo, &c.]

7.90.6^b (Vasīṣṭha; to Indra and Vāyu)

īcānāso yé dádhate svār ṇo góbhir ácvebhir vásubhir hīraṇyāiḥ,
īndravāyū sūrāyo viçvam áyur ārvadbhir virāiḥ pṛtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhiḥ sarame ādribudhno góbhir ácvebhir vásubhir nyṛṣṭaḥ,
ráksanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

árvanto ná çrávaso bhíkṣamānā indravāyū suṣṭutíbhīr vasiṣṭhāḥ,
vājayāntaḥ sv ávase huvema yūyám pāta svastíbhīḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.8^d, víçvén nárah svapatyāni cakruḥ: 4.34.9^d, víbhvo nárah svapatyāni cakruḥ.]

7.91.4^a, yávat táras tanvò yávad ójah: 1.33.12^c, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhīḥ çatínībhīr adhvarām sahasrīnībhīr úpa yāhi yajñām:
1.135.3^{ab}, á no niyúdbhīḥ çatínībhīr adhvarām sahasrīnībhīr úpa yāhi
vitāye.

[7.92.5^c, váyo asmín sávane mādāyasva: 2.18.7^d; 7.23.5^d, asmīñ chūra
sávane, &c.; 7.29.2^c, asmīnn ū śú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhūtām: 6.68.2^b, çūrānām çaviṣṭhā tá hí bhūtām.]

7.93.6^b: 1.108.4^d, éndrāgni sāūmanasāya yātam.

7.93.7^c, yát sīm āgaç cakrmā tát sú mṛla: 1.179.5^c, yát sīm āgaç cakrmā tát sú
mṛlatu.

[7.93.8^c, méndro no viṣṇur marútaḥ pári khyan: 1.162.1^{ab}, má no mitró várupo
aryamāyúr indra ṛbhukṣā marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vānataḥ gírah,
[içaná pipyataḥ dhīyah.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janayā gírah çṛṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
[mādhvāḥ sómasya pitāye.]

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c: 5.71.2^c, 9.19.2^c, içaná pipyataḥ dhīyah.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

mā pápatváya no naréndrāgni mābhīçastaye,
mā no riradhataḥ nidé.

8.8.13^d (Sadhvaṇsa Kāṇva; to Açvins)

á no víçvāny açvinā dhattām rádhānsy áhrayā,
kṛtām na ṛtvīyāvato mā no riradhataḥ nidé.

7.94.5^a, tá hí çáçvanta ílate : 5.14.3^a, tám hí çáçvanta ílate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

ṭtá hí çáçvanta ílata, itthá víprāsa ūtāye,
sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)
yám tvā jánāsa ílate sabādho vājasātaye,
sá bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyañ carṣaṇīsaḥ : 5.35.1^c, asmábhyañ carṣaṇīśāham.

9.94.7^c : 1.23.9^c, má no duḥcānsa icaṭa ; 2.23.10^c, má no duḥcānsa abhidipsúr
icaṭa ; 10.25.7^d, má no duḥcānsa icaṭa vívakṣase.

7.94.8^b : 1.18.3^b, dhūrtiḥ prāṇaṁ mártasya.

7.94.8^c : 1.21.6^c, indrāgni çarma yachatam.

7.95.4^a, utá syá naḥ sárasvatī juṣāṇā : 6.61.7^a, utá syá naḥ sárasvatī.

7.96.2^d : 1.48.2^d, cōda rádho maghónām.

7.96.3^c, grṇānā jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇānā jamadagninā ;
9.62.24^c ; 65.25^b, grṇānó jamadagninā.

[7.96.5^c, tébhir no 'vitá bhava : 1.91.9^c, tábhir no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pīpivānsaṁ sárasvata stánaṁ yó viçvadarçataḥ,
bhakṣimáhi prajám ísam.

9.8.9^c (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)
nrçákṣasaṁ tvā vayám indrapitam svarvidam,
bhakṣimáhi prajám ísam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhiyo jigṛtám púramdhīh.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣām árātīh.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám indraç ca vásvo divyásyecāthe utá pāthivasya,
ḍhattám rayím stuvaté kīráye cid, yūyám pāta svastíbhiḥ sádā naḥ.
c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

- 7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334
 [7.97.10^c, dhattām rayīm stuvaté kīráye cit: 6.23.3^d, dātā vāsu stuvaté, &c.]
- [7.98.1^b, juhótana vṛṣabhāya kṣitínām: 10.187.1^b, vṛṣabhāya kṣitínām.]
- 7.98.3^d: 1.59.5^d, yudhá devébhyo várivaç cakārtha.
- 7.98.5^{ab}, prēndrasya vocaṁ prathamā kṛtāni prā nūtana maghāvā yā cakāra:
 5.31.6^{ab}, prā te pūrvāni kārāṇāni vocaṁ prā nūtana maghavan yā
 cakārtha.
- 7.98.10 = 7.97.10.
- 7.99.4^a: 1.93.6^d, urūm yajñāya cakrathur u lokām.
- 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
 vāsaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havyām,
 vārdhantu tvā suṣṭutāyo gīro me 1yūyām pāta svastībhiḥ sādā naḥ.]
 ☞ refrain, 7.1.20^d ff.
- 7.100.7 = 7.99.7.
- [7.101.1^a, tisor vācaḥ prā vada jyótiragrāḥ: 7.33.7^b, tisorāḥ prajā ārya jyótiragrāḥ.]
- 7.101.3^b: 3.48.4^b, yathavaçām tanvaṁ cakra eṣāḥ.
- 7.101.4^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)
 yāsmin viçvāni bhūvanāni tasthūs tisor dyāvas tredhā sasrūr āpaḥ,
 trāyaḥ kōçāsa upasēcanāso 1mādhva çotanty abhito virapçām.] ☞ 4.50.3^d
 10.82.6^d (Viçvakarman Bhāuvana; to Viçvakarman)
 tám id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
 ajāsya nābhāv ādhy ékam ārpitaṁ yāsmin viçvāni bhūvanāni tasthūḥ.
- 7.101.4^d: 4.50.3^d, mādhva çotanty abhito virapçām.
- 7.101.6^a: 3.56.3^d, sá retodhā vṛṣabhāḥ çāçvatínām.
- 7.101.6^b, tásminn ātmā jágatas tasthūsaç ca: 1.115.1^c, sūrya ātmā, &c.
- 7.103.10^d: 3.53.7^d, sahasrasāvé prā tiranta āyuh.
- [7.104.1^a, indrāsoma tāpataṁ rākṣa ubjātam: 1.21.5^b, indrāgnī rākṣa ubjātam.]
- 7.104.3^b, anārambhané tāmasi prā vidhyatam: 1.182.6^b, . . . tāmasi prā-
 viddham.
- [7.104.7^b, hatām druho rakṣāso bhaṅgurāvataḥ: 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrāsomaṁ duṣkṛte mā sugām bhūt : 10.86.5^d, ná sugām duṣkṛte bhuvam.]

7.104.16^d, viçvasya jantór adhamás padīṣṭa : 5.32.7^d, viçvasya jantór adhamám cakāra.

7.104.19^c (Vasiṣṭha ; to Indra)

prá vartaya divó açmānam indra sómaçitam maghavan sám çiçādhi,
práktād ápāktād adharád údaktād abhi jahi rakṣásaḥ párvatena.

10.87.21^a (Pāyú Bhāradvāja ; to Agni Rakṣohan)

paçcát purástād adharád údaktāt kavīḥ kávyena pári páhi rájan,
sákhe sákḥāyam ajáro jarimné 'gne mártān ámartyas tvám naḥ.

Cf. 7.72.5 ; 10.36.14 ; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pádas may be found in the AV. versions of the repeated pádas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnám srjad açánim yātumádbhyaḥ : 7.104.25^d, açánim yātumádbhyaḥ.

7.104.28^{cd} (Vasiṣṭha ; to Pṛthivī and Antariṣa)

mā no rákṣo abhi naḍ yātumávatām ápochatu mithuná yá kimīdínā,
pṛthiví naḥ párthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.

10.53.5^{cd} (Agni Sāucika ; to Devaḥ)

pāñca jána máma hotráṁ juṣantām gójātā utá yé yajñíyasah, 7.35.14^d
pṛthiví naḥ párthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.

7.104.24^d, mā té dṛṇa sūryam uccárantam : 4.25.5^b, jyók paçyāt sūryam uccárantam ; 6.52.5^b ; 10.59.4^b, páçyema nú sūryam uccárantam ; 10.59.6^c, jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yác cid dhī tvā jānā imé nānā hávanta ūtáye,
asmákam bráhmedám indra bhūtu té 'hā víçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana ; to Indra)
yád indra manmaçás tvā nānā hávanta ūtáye,
asmákebbhir nṛbhir átrā svār jaya.
8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhīṣṭaye sadāvṛdham svārmīlheṣu yám nárah,
nānā hávanta ūtáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
vi tartūryante maghavan vipaçcīto 'ryó vīpo jānānām,
úpa kramasva pururūpam á bhara vájam nédiṣṭham ūtáye.

8.60.18^{cd} (Bhargha Prāgātha ; to Agni)
kétena çárman sacate suçāmāny ágne túbhyaṁ cikitvánā,
iṣanyáyā naḥ pururūpam á bhara vájam nédiṣṭham ūtáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yá rté cid abhiçriṣaḥ purá jatrúbhya atfdah,
sámdhātā sámdhīm maghāvā purūvásur iṣkartā víhrutaṁ púnah.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
víçvaṁ páçyanto bibhr̥thā tanúsv á [ténā no ádhi vocata,] § 8.20.26^b
kṣamā rápo maruta áturasya na iṣkartā víhrutaṁ púnah.

The repeated pāda is not of the same grammatical value in both; iṣkartā in 8.1.12 is nomen agentis governing the accusative; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sōtā hí sómam ádribhiḥ : 9.34.3^b, sunvānti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçúṣe : 1.45.8^d, ágne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b,
vásu mártāya dāçúṣe.]

8.1.24^d: 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva; to Indra)

ā tvā rāthe hiraṇyāye hārī mayūraṇṇepya,

ṇitiprṣṭhā vahatām mādho āndhaso vivākṣaṇasya pītāye.

8.35.23^b (Çyāvāṇva Ātreya; to Aṇvins)

namovākē prāsthite adhvarē narā vivākṣaṇasya pītāye,

ā yātam aṇvinā gatam āvayūr vām ahām huve dhattām rātnāni dāṇṣe.]

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a: 3.51.10^c, pībā tv āsyā girvaṇaḥ.

[8.1.30^b, mānhiṣṭhāso maghōnām: 5.39.4^a, mānhiṣṭhaṁ vo maghōnām.]

[8.1.33^b, āsāṅgō agne daṇābhiḥ sahāsrāḥ: 5.27.1^c, trāivṛṣṇō agne, &c.]

8.2.15^c, ṇikṣā ṇacivaḥ ṇacibhiḥ: 1.62.12^d, ṇikṣā ṇacivas tāva naḥ ṇacibhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasas; to Indra)

hāntā vṛtrām dākṣiṇenēndraḥ purū puruhūtāḥ,

mahān mahībhiḥ ṇacibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva; to Indra)

īndro brahmēndra ṇṣir īndraḥ purū puruhūtāḥ,

mahān mahībhiḥ ṇacibhiḥ.

Both Ludwig and Grassmann render purū inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purū with puruhūtāḥ is the same in both passages; either, 'in many places (Sāyana, puruṣu deṇṇeṣu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat: 8.21.18^d, sahāsrām ayūtā dādat.]

8.3.1^c (Medhyatithi Kāṇva; to Indra)

pībā sūtāsyā rasīno mātṣvā na īndra gómataḥ,

āpīr no bodhi sadhamādāyo vṛdhē 'smān avantu te dhīyaḥ.

8.54(Vāl. 6).5^c (Mātariṇvan Kāṇva; to Indra)

yād īndra rādho āsti te māghonām maghavattama,

tēna no bodhi sadhamādāyo vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4^b, samudrā iva paprathe: 10.62.9^d, vī sindhur iva paprathe.]

8.3.5^b: 1.16.3^b, īndraṁ prayaty ādhvarē.

[8.3.6^c, índre ha víçvā bhúvanāni yemire : 8.12.28^c–30^c, ád it te víçvā bhúvanāni yemire ; 9.86.30^d, túbhyemá víçvā bhúvanāni yemire ; 10.56.5^c, tanúṣu víçvā bhúvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvápitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

[abhí tvā pūrvápitaya,] índra stómebhir āyávaḥ,
samicināsa ṛbhávaḥ sám asvaran rudrá gṛṇanta pūrvyam.

9.1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samicināso ásvaran,
nābhā yajñāsyā dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd índro vāvṛdhe víṣṇyam çávo máde sutásya víṣṇavi,
adyá tám asya mahimānam āyávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)

tád adyá cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
víṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha paurám ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha codám ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,
satrājito dhanasá áksitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasya vedháso 'gnér ástrtayajvanāḥ,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

[ásṛgran devávitaye,] vājayánto ráthā iva.

9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hārī índra parāvátāḥ,
arvācinó maghavan sómapītaya ugrá ṛṣvébhir á gahi.

8.49 (Vā. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā prthivyám ádhi,
áto no yajñám açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvāti yád vā prthivyām diví,
 yujāná indra háríbhír mahemata ṛṣvā ṛṣvébhír á gāhi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas; the parallel between parāvāti and prthivyām is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kíṃ ca prthivyām ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyatithi Kāṇva ; to Indra)
 nír agnáyo rurucur nír u sūryo niḥ sóma indriyó rásaḥ,
 nír antárikṣād adhamo mahám áhiṃ kṛṣé tád indra páuṇsyam.

8.32.3^c (Medhatithi Kāṇva ; to Indra)
 ny árbudasya viṣṭāpaṃ varṣmāṇaṃ brhatás tira,
 kṛṣé tád indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam.

[8.3.23^c, ástaṃ váyo ná túgryam : 8.74.14^d, vákṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 símā purú nṛṣūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 á yāhi túyam āçúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādayase sácā : 8.52(Vāl. 4).1^d, āyāu mādayase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
 víçvā dvéṣāṃsi jahí cáva cá kṛdhi víçve sanvantv á vásu,
 çíṣṭeṣu cit te madirāso aṇçávo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuse jáne sómaḥ pūruṣu sūyate,
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53(Vāl. 5).4^{cd} the connexion of the two pādas is tolerable if we take tṛmpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya tṛmpāsi in pāda d, 'with the Çiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^g, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena prthupājasā.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyā ña útāye purumandrā purūvāsū,
stuṣé kāṇvāso açvinā.

8.8.12^a (Sadhvañsa Kāṇva; to Açvins)
purumandrā purūvāsū [manotārā rayiñām,] cf. 1.46.2^b
stóman me açvināv imám abhí vāhni anūṣātām.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātameṣāyantā çubhās pátri,
gántārā dāçúṣo grhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Harī)
stuhí çrutām vipaçcitām hārī yāsyā prasakṣiñā,
gántārā dāçúṣo grhām namasvinaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
[ihā tyā purubhūtāmā] devā námobhir açvinā, cf. 5.73.2^a
[arvācinā sv ávase karāmahe] gántārā dāçúṣo grhām. cf. 8.22.3^c

The extra iambic dipody, namasvinaḥ, marks 8.13.10^c as composite and secondary; namasvinaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab} = 8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchataṁ dāçúṣo grhām.

8.5.8^c, ghṛtāir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrāvaruṇā havyájusṭim ghṛtāir gávyūtim
ukṣatam ilābbih.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
á na stómam ūpa dravát túyam çyenébhir açubbih,
yātām açvebhīr açvinā.

8.49(Vāl.1).5^a (Praskāṇva Kāṇva; to Indra)
 ā na stómam úpa dravád dhíyāno áçvo ná sótṛbhiḥ,
 ūyām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyaḥ.
 § 8.50(Vāl.2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl.1).5 (q.v.) in its turn is repeated in an inferior version at 8.50(Vāl.2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómatir īṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsrā hīraṇyavartanī; 8.87.5^a, dāsrā hīraṇyavartanī çubhas patī.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pibatam sómyam mādhu; 8.24.13^b, pibati sómyam mādhu.

8.5.12^c (Brahmatithi Kāṇva; to Aṇvins)
 asmābhyam vājīnivasū maghāvadbbhyaç ca sapráthaḥ,
 chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa; to Aṇvins)
 chardīr yantam ādābhyam viprāya stuvatē narā,
 ūmādhvaḥ sómasya pitāye. § refrain, 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmatithi Kāṇva; to Aṇvins)
 asmé ā vahataṁ rayīm çatāvantaṁ sahasrīṇam,
 purukṣūm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva; to Maruts)
 ā no rayīm madacyūtam purukṣūm viçvādhāyasam,
 iyartā maruto divāḥ.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jánāso vṛktābarhiṣaḥ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, háviṣmanto aramkītaḥ.

8.5.17^c: 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b: 6.45.30^b, stómo váhiṣṭho ántamaḥ.

8.5.18^c (Brahmatithi Kāṇva; to Aṇvins)
 asmākam adyā vām ayām ūstómo váhiṣṭho ántamaḥ, § 6.45.30^b
 yuvābhyām bhūtv aṇvinā.

8.26.16^c (Viçvamanas Vāiṣṭva, or Vyaçva Āṅgīrasa ; to Aṣvins)
vāhiṣṭho vām hāvanām stōmo dūtō huvan narā,
yuvābhyaṁ bhūtv aṣvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnīvasū.

8.5.22^c: 1.46.3^c, yād vām rātho vibhiṣ pātāt.

8.5.28^a: 4.46.4^a, rātham hiraṇyavandhuram.

8.5.28^b (Brahmātithi Kāṇva ; to Aṣvins)

[rātham hiraṇyavandhuram] hiraṇyābhīṣum aṣvinā,
[ā hī sthātho divispṛcam.]

4.46.4^a

4.46.4^c

8.22.5^b (Sobhari Kāṇva ; to Aṣvins)

rātho yō vām trivandhurō hiraṇyābhīṣur aṣvinā,

pāri dyāvāpṛthivī bhūṣati ṣrutās [téna nāsatyā gatam.]

1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, ā hī sthātho divispṛcam.

8.5.30^c (Brahmātithi Kāṇva ; to Aṣvins)

[téna no vājīnīvasū] parāvātaç cid ā gatam,
ūpemām suṣṭutīm māmā.

8.5.20^a

8.8.6^d (Sadhvaṁsa Kāṇva ; to Aṣvins)

[yāc cid dhī vām purā īṣayo juhūrē 'vase narā,]

1.48.14^{ab}

ā yātam aṣvinā gatam ūpemām suṣṭutīm māmā.

[8.5.35^a, hiraṇyāyena rāthēna: 1.35.2^c, hiraṇyāyena savitā rāthēna; 4.44.5^b,
hiraṇyāyena suvītā rāthēna.]

8.5.37^e (Kaçoç Cāidyasya dānastutiḥ)

tā me aṣvinā sanīnām vidyātām nāvanām,

yāthā cie cāidyāḥ kaçūḥ çatām uṣṭrāṇām dādat sahasrā dāça gōnām.

8.6.47^b (Tirindirasya Parçavyasya dānastutiḥ)

trīṇi çatāny ārvatām sahasrā dāça gōnām,

daduṣ pajrāya sāmne.

8.6.1^b (Vatsa Kāṇva ; to Indra)

mahān indro yā ójasā parjānyo vṛṣṭimān iva,

stómāir vatsāsya vāvṛdhe.

9.2.9^b (Medhātithi Kāṇva ; to Soma Pavamāna)

asmābhyam indav indrayūr mādhvah pavasva dhārayā,

parjānyo vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sām asya manyāve víḥo víḥvā namanta kṛṣṭáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

agne dhṛtávratāya te samudráyeva síndhavaḥ, giro vācrāsa itate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājrena çatáparvanā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçimahi rayīm gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛ́ā pavasva sahasríṇam rayīm gómantam açvínam,
puruçcandrām puruṣpṛ́ham.

9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy āṛṣa sahasríṇam rayīm gómantam açvínam,
ṛ́abhi vājān utá çrávaḥ.

9.1.4^c

Cf. 10.156.3^b, (rayīm) pṛthúm gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvanīd ví vṛtrām parvaçó ruján,
apāḥ samudrām áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrām parvaçó yayur ví párvatāḥ arājīnaḥ,
cakrāṇā víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní çuṣṇa indra dharpasīm vājraṁ jaghantha dásyavi,
vṛṣā hy ūgra çṛṇvisé.

8.33.10^c (Medhyatithi Kāṇva ; to Indra)
satyām itthā vīśéd asi vīśajūtir nó 'vṛtaḥ,
vīśā hy ūgra ṛṇviśé parāvāti vīśo arvāvāti ṛutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vīśā hy ūgra ṛṇviśé into the insipid distich 8.33.10^c. Cf. 5.73.1; 8.13.15; 97.4. For 8.33.10^a cf. 9.64.2^c; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
ná dyāva indram ójasā nāntárikṣāṇi vajrīṇam,
ná vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
ná yām viviktó ródasi nāntárikṣāṇi vajrīṇam,
āmāḍ id asya titviṣe sām ójasah.

8.6.17^a: 9.18.5^a, yá imé ródasi mahí; 3.53.12^a, yá imé ródasi ubhé.

8.6.19^b, ghṛtām duhata ācīram : 1.134.6^s, ghṛtām duhrata ācīram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
ā na indra māmim īśam púram ná darṣi gómatim,
utá prajāṁ suvīryam.

9.65.13^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ā na indo mahim īśam pāvasva vīśvādarṣataḥ, 9.65.13^b
asmābhyam soma gātuvīt. 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a: 5.6.10^d; 8.31.18^b, utá tyád āṇvāṇvyam.

8.6.24^b: 6.46.7^a, yád indra náhuṣīṣv ā.

8.6.25^c (Vatsa Kāṇva ; to Indra)
abhi vrajām ná tatniṣe sūra upākacakṣasam,
yád indra mṛlāyāsi naḥ.

8.45.33^c (Triṣoka Kāṇva ; to Indra)
tāvéd u tāḥ sukīrtáyó 'sann utá prācāstayāḥ,
yád indra mṛlāyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)yád aṅgá taviṣīyása indra prarájasi kṣitíḥ,
mahán apará ójasā.8.7.2^a (Punarvatsa Kāṇva ; to Maruts)yád aṅgá taviṣīyavo yámaṁ ṣubhrā ácidhvam,
ní párvatā ahāsata.8.7.2^bFor 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.8.6.29^b, cikitvān áva paçyati : 7.25.11^b, cikitvān abhi paçyati.[8.6.32^a, imām ma indra suṣṭutim : 8.12.31^a, imām ta indra suṣṭutim.]8.6.34^b (Vatsa Kāṇva ; to Indra)abhi kāṇvā anūṣatāpo ná pravátā yatíḥ,
índram vānanvatī matíḥ.8.13.8^b (Nārada Kāṇva ; to Indra)krīlanty asya sūnītā āpo ná pravátā yatíḥ,
ayá dhiyá yá ucyáte pátir diváh.9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)abhi gāvo adhanviṣur āpo ná pravátā yatíḥ,
punānā índram āçata.9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schiessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anūṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa índava āpo ná pravát-āsan, punānā índram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimnām ná yanti sindhavaḥ, 5.51.7^c, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)índram ukthāni vāyrdhuḥ samudrām iva síndhavaḥ,
ánuttamanyum ajáram.

8.95.6^b (Tiraçoi Āṅgīrasa ; to Indra)

tām u ṣṭavāma yām gīra indram ukthāni vāvṛdhūḥ,

purūṇy asya pāuṇsyā ṣiṣāsanto vanāmahe.]

8.95.6^d8.92.22^b (Ḫrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ samudrām iva sīndhavaḥ,

1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Ḫakti Vāsiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça samudrām iva sīndhavaḥ,

9.70.9^b

juṣṭo mitrāya vārunāya vāyāve divo viṣṭambhā uttamāḥ.]

9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sīndhavaḥ cf. samudrāyeva sīndavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhūḥ cf. agnīm ukthāni vāvṛdhūḥ, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvéma vājasātaye ; 8.9.13^b, huvéya vājasātaye.8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvānāsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasī ubhé krākṣamānam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu . . . akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. krp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu krp : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇṇare : 8.65.2^b, mādáyāse svāṇṇare ; 8.103.14^d, mādāyasva svāṇṇare.][8.6.41^b, éka íçāna ójasā : 8.40.5^e, indra íçāna ójasā.]8.6.45^c (Vatsa Kāṇva ; to Indra) =8.32.30^c (Medhātithi Kāṇva ; to Indra)

arvāñcam tvā puruṣtuta priyāmedhastutā hārī,

somapéyāya vaksataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
 indram it kecinā hārī somapēyāya vakṣataḥ,
 ūpa yajñām surādhasam.

8.6.47^b: 8.5.37^e, sahasrā dāça gónām.

[8.7.1^a, prā yád vas triṣṭúbham iṣam : 8.69.1^a, prā-pra vas, &c.]

8.7.2^a, yád aṅgā taviṣiyavaḥ : 8.6.26^a, yád aṅgā taviṣiyāse.

8.7.2^b, 14^b, yāmaṁ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vāçrāsah pñnimātaraḥ,
 dhukṣánta pipyúṣim iṣam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sú puruṣtuta řsiṣtutābhiḥ utíbhīḥ,
 dhukṣásva pipyúṣim iṣam ávā ca naḥ.
 8.54(Val. 6). 7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryā āçisa indra áyur jánānām,
 asmán nakṣasva maghavann úpāvase dhukṣásva pipyúṣim iṣam.
 9.61.15^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)
 ársā naḥ soma çām gāve dhukṣásva pipyúṣim iṣam,
 vārdhā samudrām ukthyam.]

9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54(Val. 6). 7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣim iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prā vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 tríṇi sárāṁsi pñnayo duduhré vajríṇe mádhu,
 útsam kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 indrāya gāva āçiraṁ duduhré vajríṇe mádhu,
 yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo diváh ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a: 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yūyám hí řṭhá sudānavah.

8.7.13^b: 8.5.15^c, purukṣúm viçvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataç cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādābhyasya mánmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Adityas)
idāṁ ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādityānām āpūrvyam sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schaar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta īmaha indra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yúvā tuvigrīvo ānānataḥ,
brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatír apāḥ sām kṣoní sām u sūryam,
sām vājraṁ parvaçó dadhuḥ.

8.52(Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām indro ráyo bṛhatír adhūnuta sām kṣoní sām u sūryam,
sām çukrásāḥ çúcayaḥ sām gāvāçirah sómā indram amandiṣuḥ.

For kṣoní cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. ; Max Müller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p. 30 ; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vālakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ : 8.6.13^b, ví vṛtrām parvaçó ruján.

8.7.25^b, çiprah çirṣān hiranyáyīḥ : 5.54.11^d, çiprah çirṣāsu vītata hiranyáyīḥ.

8.7.26^a : 1.130.9^d, uçānā yāt parāvātaḥ.

8.7.28^b, práṣtir váhati róhitāḥ : 1.39.6^b, práṣtir vahati róhitāḥ.

8.7.31^a : 1.38.1^a, kád dha nūnām kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antári-
kṣeṇa patati.

8.8.1^a, ā no viṣvabhīr utībhiḥ : 8.8.18^a ; 87.3^a, ā vām viṣvabhīr utībhiḥ ; 7.24.4^a,
ā no viṣvabhīr utībhiḥ sajōṣāh.]

8.8.1^b : 5.75.3^b ; 8.85.1^b, āçvinā gāchataṁ yuvām.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dāsrā hiraṇyavartanī ; 8.87.5^c, dāsrā hiraṇ-
yavartanī çubhas patī.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, pibataṁ somyām mādhu ; 8.24.13^b,
pibāti somyām mādhu.

8.8.2^a (Sadhvaṁsa Kāṇva ; to Açvins)

ā nūnām yātam açvinā [rāthena sūryatvacā,] cf 1.47.9^b
bhujī hiraṇyapeçasā kāvī gāmbhīracetasā.

8.9.14^a (Çaçakarna Kāṇva ; to Açvins)

ā nūnām yātam açvinemā havyāni vām hitā,
imé sómāso ādhi turvāçe yādāv imé kāṇveṣu vām ātha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Açvins)

ā nūnām yātam açvinā [çvebhiḥ prūṣitāpsubhiḥ,] cf 8.13.11^b
[dāsrā hiraṇyavartanī çubhas patī,] [pātām sómam ṛtāvṛdhā,] cf c: 1.92.18^b ; d: 1.47.3^b

8.8.2^b : 1.47.9^b, rāthena sūryatvacā.

8.8.4^c, 8c, putráh kāṇvasya vām ihā (8^c, řṣih).

8.8.5^a (Sadhvaṁsa Kāṇva ; to Açvins)

ā no yātam úpaçruty [āçvinā sómapiṭaye,] cf 8.8.5^b
svāhā stómasya vardhanā prā kavi dhītībhir narā.

8.34.11^a (Nīpātithi Kāṇva ; to Indra)

ā no yāhy úpaçruty ukthéṣu raṇayā ihā,
[divó amúṣya çāsato divām yayā divāvaso.] cf refrain, 8.34.1^{cd}—15^{cd}

[8.8.5^b, āçvinā sómapiṭaye : 8.42.6^c, nāsatyā sómapiṭaye (see 8.38.9).]

8.8.6^{ab}, yāc cid dhī vām purā řṣayo juhūré 'vase narā : 1.48.14^{ab}, yé cid dhī tvām
řṣayaḥ pūrva utāye juhūré 'vase mahi.

8.8.6^c, ā yātam açvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemām suṣṭutīm māma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, divāç cid rocanād ādhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutām.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avivṛdhat (15^b, 19^d, avivṛdhat).

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryā rátham.

8.8.11^{ab} : 8.8.14^{cd}, átaḥ sahásranirṇijā ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

8.8.12^a : 8.5.4^b, purumandrā purūvásū.

8.8.12^b : 1.46.2^b, manotārā rayṇām.

8.8.13^d : 7.94.3^c, mǎ no rīradhatam nidé.

8.8.14^{ab}, yán nāsatyā parāvāti yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvāti yád vā sthó ádhi turváçe.

8.8.14^{cd} : 8.8.11^{ab}, átaḥ sahásranirṇijā ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dānunas pati : 1.136.3^e ; 2.41.6^b, ādityā dānunas pāti.]

8.8.17^a : 5.71.1^a, á no gantam riçādasā.

8.8.18^a : 8.87.3^a, á vām víçvābhir ūtibhiḥ ; 7.24.4^a, á no víçvābhir ūtibhiḥ sajóṣāḥ ; 8.8.1^a, á no víçvābhir ūtibhiḥ.

8.8.18^b : 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avrkām prthú chardīḥ : 1.48.15^c, prá no yachatād avrkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dāṇsānsy açvinā víprasaḥ parimāmṛçūḥ,
evét kāṇvásya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acueyavimáhi,
yád vā vāṇibhir açvinevét kāṇvásya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñām mánave saṁmimikṣáthur evét kāṇvásya bodhatam,
bḥhaspátim víçvān devān ahām huva índravīṣṇū açvināv açuhéṣasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b : huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ;
6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvinā.

8.9.18^b (Çaçakarna Kāṇva ; to Aṇvins)
yād uṣo yāsi bhanúnā sām sūryeṇa rocace,
ā hāyām aṇvino rātho vartir yāti nrpāyyam.

9.2.6^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
[ācikradad vīṣā hārīr, mahān mitró ná darçatāḥ, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evét kāṇvāsyā bodhatam.

8.10.3^d, devéṣv ādhy āpyam : 1.105.13^b, devéṣv asty āpyam.

[8.11.1^c, tvām yajñéṣv īdyah : 10.21.6^a, tvām yajñéṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye ; 1.144.5^b, devām mātāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)
vipram viprāsó 'vase [devām mātāsa utāye,] 1.144.5^b
agnīm gīrbhīr havāmahe.

10.141.3^b (Agni Tāpasa ; to Viçve Devāḥ)
sómanā rājānam āvase 'gnīm gīrbhīr havāmahe,
ādityān viṣṇuṁ sūryam brahmāṇam ca bṛhaspátim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Āṅgirasa ; to Agni)
purutrā hí sadṛññā āsi víço víçvā ānu prabhūḥ,
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva ; to Agni)
samātsv agnīm āvase vājayānto havāmahe,
vājaṣu citrārādhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva ; to Indra)
yā āyūm kútsam atithigvām ārdayo [vāvṛdhānó divé-dive,] 8.12.28^b
tām tvā vayām háryaṇam çatákratuṁ vājayānto havāmahe.

8.12.4^b ghṛtām ná pūtām adrivaḥ : 5.86.6^c, ghṛtām ná pūtām ádribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ [samudrá iva pinvate,]

☞ 1.8.7^b

índra víḡvābhir ūtibhir vavákṣitha.

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dānavān antarābharāḥ,

índro víḡvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ū sú çacipata índra víḡvābhir ūtibhiḥ,

bhāgaṁ ná hí tvā yaçasāṁ vasuvídāṁ ānu çūra cārāmasi.

10.134.3^d (Mādhātār Yāuvanaçva ; to Indra)

avá tyā bhṛatír iṣo víḡvāçcandrā amitrahan,

çácibhiḥ çakra dhūnuhíndra víḡvābhir ūtibhir [deví jánitry ajiñanad

bhadrá jánitry ajiñanat.]

☞ refrain, 10.134.1^{de}–6^{de}

The pāda, índra víḡvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádī pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^e, ny ārcasānām oṣati.

[8.12.10^a, iyām ta ṛtvíyāvati (dhíḥ) : 8.80.7^c, iyām dhír ṛtvíyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gárbho yajñásya devayúḥ krátuṁ punīta ānuṣák,

stómāir índrasya vāvṛdhe mímīta it.

8.53(Vāl.5).6^d (Medhya Kāṇva ; to Indra)

ajitúram sátpatim víḡvācarsaṇim kṛdhí prajāsv ābhagam,

prá sú tirā çácibhir yé ta ukthínaḥ krátuṁ punatá ānuṣák.

Cf. krátumpunīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53(Vāl.5).2^b.

8.12.12^b, índraḥ sómasya pītāye : 1.55.2^c, índraḥ sómasya pītāye vṛṣāyate.

8.12.14^a, utá svarāje áditih : 7.66.6^a, utá svarājo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)

[utá svarāje áditi] stómam índrāya jiñanat,

☞ 7.66.6^a

purupraçastám útāya ṛtāsya yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīlha Āṅgīrasa ; to Agni)

áchā naḥ çiráçociṣaṁ gíro yantu darçatám,

áchā yajñāso námasā purūvāsūṁ purupraçastám útāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
 devām-devam vó 'vasa indram-indram gr̥ṇīśāṇi,
 ádhā yajñāya turváne vy ānaçuh.

8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ)
 devām-devam vó 'vase devām-devam abhiṣṭaye,
 [devām-devam huvema vājasātaye] gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhīḥ somapātāmanam.

8.12.21^{ab} : 6.45.3^{ab}, mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ ; 8.40.9^b,
 pūrvīr utā prāçastayaḥ.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indram vṛtrāya hāntave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártāso dadhiré purāḥ ;
 8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indram vāṇīr anūṣatā sám ójase : 7.31.12^a, indram vāṇīr ánutta-
 manyum evā.

8.12.23^b, stómebhir havanaçrútam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b : 8.6.15^b, nāntárikṣāṇi vajrīṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^c—27^c, ád ít te haryatā hārī vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrām nadivṛtam çávasā vajrinn ávadhīḥ : 1.52.2^c, indro yád
 vṛtrām ávadhīn nadivṛtam.]

8.12.27^b : 1.22.18^a, tríṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
 yadā te haryatā hārī vāvṛdhāte divé-dive,
 [ád ít te viçvā bhūvanāni yemire.] ~~cf.~~ refrain, 8.12.28^c—30^c

8.53 (Val. 5).2^b (Medhya Kāṇva ; to Indra)
 yá áyūm kútsam atithigvām árdayo vāvṛdhānó divé-dive,
 tám tvā vayām háryaçvam çatákratum [vājayānto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^c—30^c, ád ít te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣtutīm : 8.6.32^a, imām ma indra suṣtutīm.]

8.12.32^b, samicīnāso ásvaran : 8.3.7^c, samicīnāsa ṛbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33^a, *suvíryam sváçvyam*: 3.26.3^c, *sá no agniḥ suvíryam sváçvyam*.]

[8.13.1^b, *krátum punita ukthyam*: 8.12.11^b, *krátum punita ānuśák*; 8.53(Val.5).6^d, *krátum punata ānuśák*.]

8.13.4^c (Nārada Kāṇva; to Indra)
iyám ta indra girvaṇo rātīḥ kṣarati sunvatāḥ,
mandāno asyá barhiṣo ví rājasí.

8.15.5^c (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)
yéna jyótiṣy āyāve mánave ca vivéditha,
mandāno asyá barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣānta yát*: 2.5.4^d, *vayá ivānu rohate.*

8.13.7^b, *ṛṇudhí jaritúr hávam*: 7.94.2^a; 8.85.4^a, *ṛṇutām jaritúr hávam.*

8.13.8^b: 8.6.34^b; 9.24.2^b, *āpo ná pravātā yatīḥ.*

8.13.10^c, *gántārā dāçúṣo grhām namasvīnaḥ*: 8.5.5^c; 22.3^d, *gántārā dāçúṣo grhām.*

8.13.11^b (Nārada Kāṇva; to Indra)
tūtujaṇo mahematé 'çvebhiḥ prusitápsubhiḥ,
á yāhi yajñām açubhiḥ çām id dhí te.

8.87.5^b (Dyumnika Vāsiṣṭha; to Açvins)
á nūnām yātam açvīn açvebhiḥ prusitápsubhiḥ, 8.8.2^a
ḍásrā hiraṇyavartanī çubhas patiḥ pātām sómam ṛtāvrdhā,
c: 1.92.18^b; d: 1.47.3^b

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)
indra çaviṣṭha satpate rayīm grnātsu dhārāya, 5.86.6^e
çrávaḥ sūribhyo amṛtām vasutvanām. 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)
á tvā rátham yáthotāye sumnāya vartayāmasi,
tuvikūrmīm ṛtiśāham indra çaviṣṭha sátpate.

8.13.12^b, *rayīm grnātsu dhārāya*: 5.86.6^e, *rayīm grnātsu didhṛtam.*

8.13.12^c: 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanām.*

8.13.13^c, *juṣāná indra sáptibhir na á gahi*: 3.44.1^c, *juṣāná indra háribhir na á gahi.*

8.13.14^b (Nārada Kāṇva ; to Indra)

ā tū gahi prā tū drava mātṣvā sutāsya gómataḥ,
 [tántum tanuṣva pūrvyām yāthā vidé.]

I.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 mó śu brahméva tandrayúr bhúvo vājanām pate,
 mātṣvā sutāsya gómataḥ.

For 8.92.30 cf. Fischel, Ved. Stud. i. 95.—The cadence sutāsya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yāthā vidé : 1.142.1^c, tántum tanuṣva
 pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvāti yád arvāvāti vṛtrahan,
 yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāçyapa ; to Indra)

yác chakrási parāvāti yád arvāvāti vṛtrahan,
 átas tvā gīrbhír dyugád indra keçibhīḥ [sutāvān ā vivāsati.]

I.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvāti yád arvāvátī açvinā, and
 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā avasyávaḥ : 9.17.7^b ; 63.20^b, dhībhír viprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 tríkadrukeṣu cétanam devāso yajñām atnata,
 tám id vardhantu no gírah sadāvṛdham.
 9.61.14^a (Amahīyu Āṅgirasa ; to Soma Pavamāna)
 tám id vardhantu no gíro [vatsām samñçivarīr iva,]
 yá indrasya hṛdamśāniḥ.

8.69.11^c

For the repeated pāda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
 8.13.14^b with 8.92.30^c.

8.13.19^c, çúciḥ pāvaká ucyate só ádbhutaḥ : 1.142.3^a ; 9.24.6^a, çúciḥ pāvako
 ádbhutaḥ ; 9.24.7^a, çúciḥ pāvaká ucyate. (*see* Vol II p. 572.

8.13.25^c dhuksásva pipyúṣim ísam ávā ca naḥ : 8.7.3^c, dhuksánta pipyúṣim ísam ;
 8.54(Vál.6).7^d ; 9.61.15^b, dhuksásva pipyúṣim ísam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamādyā yujānāḥ sómapítaye,
 hári indra pratádvāsū abhí svāra.

8.32.29^a (Medhātithi Kāṇva ; to Indra) =8.93.24^a (Sukakṣa Āṅgīrasa ; to Indra)

ihā tyā sadhamādya hāri hiranyakeṣya,

volhām abhi prāyo hitām.

8.32.29^b8.32.9^c8.13.31^{abc} (Nārada Kāṇva ; to Indra)

vīṣāyām indra te rātha utó te vīṣanā hāri,

vīṣā tvām çatakrato vīṣā hāvaḥ.

8.33.11^{cd} (Medhyātithi Kāṇva ; to Indra)

vīṣanas te abhīçavo vīṣā káçā hiranyāyi,

vīṣā rátho maghavan vīṣanā hāri vīṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, káçā, ráthah, hāri—is not unartistic. Add to this, that vīṣā hāvaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31-33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vīṣā grāvā vīṣā mádo vīṣā sómo ayām sutāḥ.8.13.33^{ab}: 5.40.3^{ab}, vīṣā tvā vīṣanam huve vājriṇ citrābhir utībhiḥ.8.14.3^b: 5.26.5^a ; 8.17.10^c ; 10.175.4^c, yājamānāya sunvaté.8.14.4^c: 4.32.8^b, yād ditsasi stutó maghām.8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana ; to Indra)

vāvṛdhanāsya te vayām vīçvā dhānāni jigyūṣaḥ,

ūtīm indrā vṛṇīmahe.

9.65.9^b (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tāsya te vājino vayām vīçvā dhānāni jigyūṣaḥ,

sakhitvām ā vṛṇīmahe.

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra ; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana ; to Indra)

vy āntāriḁṣam atiran mādē sómasya rocanā,

indro yād ābhinad valām.

10.153.3^b (Devajāmaya Indramātarah ; to Indra)

tvām indrāsi vṛtrahā vy āntāriḁṣam atirah,

ūd dyām astabhñā ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b: 8.6.45^c = 8.32.30^c, somapéyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtūtām,
īndram gīrbhīs taviśām ā vivāsata.

8.92.5^a (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
tām v abhī prārcaté₁ndram sómasya pitāye,₁ 8.1.16.3^c
tād id dhy asya vārdhanam.

8.92.2^a (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
puruḥūtām puruṣtūtām gāthānyām sūnaçrutam, īndra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase: 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandāno asyā barhīso ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b: 8.1.3^b; 68.5^c, nānā hāvanta utāye.

8.15.13^b: 7.55.1^b; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)
āram ksáyāya no mahé₁ víçvā rūpāny āviçān,₁ 7.55.1^b
īndram jāitrāya harṣayā çácīpátim.

9.111.3^c (Anānata Pāruccheḇi; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho
dāivyo darçató ráthah,
āgmān ukthāni páuṇsyéndram jāitrāya harṣayan,
vājraç ca yád bhavátho ānapacyutā samátstv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310; ii. 236; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājāṃ carṣaṇmām: 3.10.1^b; 10.134.1^d, samrājāṃ carṣaṇmām.]

8.16.7^{bc}: 8.2.32^{bc}, īndrah purú puruhūtāḥ, mahān mahībhiḥ çacrbhiḥ.

8.16.11^c (Irimbithi Kāṇva; to Indra)
sá nah pápriḥ párayāti svastí nāvā puruhūtāḥ.
īndro víçvā átí dvīṣah.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata índro víçvā áti dvīṣaḥ,
 bhinát kanína odanáṁ pacyāmānaṁ paró girā.

The primary connexion of the repeated pāda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, Bezz. Beitr. xviii. 315 ; Hillebrandt, Ved. Myth. iii. 350 ; Geldner, Ved. Stud. iii. 65.

[8.17.1^b, índra sómaṁ píba imám : 10.24.1^a, índra sómaṁ imám píba.]

Cf. under 1.84.4.

8.17.1^c : 3.24.3^c, édám barhiḥ sado máma.

8.17.2^b : 3.41.9^b, váhatām índra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayám yujá somapām índra somínāḥ,
 sutāvanto havāmahe.

8.51(Val.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yásmāi tvám vaso dānáya çikṣasi sá rāyās póṣam açnute,
 tám tvā vayám maghavann índra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Val.3).6^{ab}
 8.51(Val.3).6^c

8.61.14^d (Bharga Prāgātha ; to Indra)
 tvám hi rādhaspate rādhaso mahāḥ kṣáyasyāsi vidhataḥ,
 tám tvā vayám maghavann índra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Val.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama sutāvanto havāmahe,
 yád índra mṛṣāyāsi naḥ. refrain, 8.93.28^c–30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayúja in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmákaṁ suṣtutír úpa : 1.84.2^c, řṣṇām ca stutír upa.]

SV. 2.380 reads řṣṇām suṣtutír upa, as its version of 1.84.2.

8.17.8^c : 6.56.2^c, índro vṛtrāṇi jighnate.

8.17.10^c : 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayám ta índra sómo nípūto ádhi barhiṣi,
 éhīm asyá drāvā píba.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tám adyá rādhaso mahé cāruṁ mādāya ghṛṣvaye,
 éhīm índra drāvā píba.

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pītāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitā bhāgo váruṇo mitró aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7^b},
váruṇo mitró aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

└ tát sú naḥ savitā bhāgo váruṇo mitró aryamā, ┘ 4.55.10^{ab}
çárma yachantu saprátho yád ímahe.

10.126.7^c (Kulmalabarhiṣa Çāilūṣī, or Añhomuc Vāmadevya; to Viṣve
Devāḥ)

ṇunām asmábhyam útāye └ váruṇo mitró aryamā, ┘ 1.26.4^b
çárma yachantu saprátha ādityāso yád ímahe áti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here áti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time váruṇo mitró aryamā of pāda b.

8.18.5^c, anhoç cid urucákrayo 'nehásaḥ : 5.67.4^d, anhoç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmvām ápa sridham ápa sedhata durmatím,
ādityāso yuyótanā no áñhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)
grāvāṇo ápa duchúnām ápa sedhata durmatím,
usrāḥ kartana bheṣajám.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatādityā yán múmocati,
énasvantām cid énasāḥ sudānavāḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityas)
tát sú no návyam sányasa ādityā yán múmocati,
bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sānyas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *nāvyaṃ kṛṇomi sānyase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (purājām) for the good old (sānyase) god'. The new song is of ancient pattern. For *sānyase* see 1.61.2, *asmāi... indrāya... pratnāya pātye dhīyo marjayanta*; and still more clearly 10.91.13, *imām pratnāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṇṇōtu naḥ*. These passages show *pratnāya* (sc. *devāya*) as the true synonym of *sānyase*. The expression *nāvyaṃ sānyase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *nāvyaṃ* (sc. *brāhma*) seems a fitter subject of *mūmocati* than *čārma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçāṅsaṃ mārtyaṃ ripūḥ* : 2.41.8^c, *duḥçāṅso mārtyo ripūḥ*.

8.18.16^a (*Irimbiṭhi Kāṇva* ; to *Ādityas*)
ā çārma pārvatānām ōtāpām vṛṇīmahe,
dyāvākṣāmāre asmād rāpas kṛtam.

8.31.10^a (*Manu Vāivasvata* ; *Dāṃpatyor āçīṣaḥ*)
ā çārma pārvatānām vṛṇīmahe nadīnām,
ā vīsṇoḥ sacābhūvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa çāṅsyam* : 8.83.4^b, *vāmāṃ varuṇa çāṅsyam*.]

[8.18.22^c, *prā sū na āyur jivāse tiretana* : 10.59.5^b, *jivātave sū prā tirā na āyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^a.

8.19.1^c, *devatrā havyām ōhire* : 1.128.6^e, *devatrā havyām ōhiṣe*.

8.19.3^c : 1.12.1^c, *asyā yajñāsya sukrátum*.

[8.19.4^{ab}, *urjó nāpātāṃ subhāgaṃ sudīditim agnīm çréṣṭhaçociṣam* : 8.44.13^{ab},
urjó nāpātāṃ ā huve 'gnīm pāvakāçociṣam.]

8.19.6^c, *nā tām āṇho devākṛtāṃ kútaç canā* : 2.23.5^a, *nā tām āṇho ná duritāṃ kútaç canā* ; 10.126.1^a, *nā tām āṇho ná duritām*.

8.19.7^c : 7.15.8^c, *suvīras tvām asmayūḥ*.

8.19.8^b (*Sobhari Kāṇva* ; to *Agni*)
praçāṅsamāno átithir ná mitriyo 'gní rátho ná védyah,
tvé kṣémāso āpi santi sādhas tvām rájā rayīnām.

8.84.1^c (Uṇanas Kāvya; to Agni)
 ॥prēṣṭhaṁ vo átithiṁ॥ stuṣé mitráṁ iva priyám, 1.186.3^a
 agniṁ ráthaṁ ná védyam.

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sá dhr̥bhír astu sánitā.

[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamá: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)
 té ghéd agne svādhyò yé tvā vipra nidadhíre nṛcákṣasaṁ,
 viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)
 té ghéd agne svādhyó 'hā víçvā nṛcákṣasaḥ,
 tárantāḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his *Lexicon*: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stets durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṁ mánāḥ kṛṇuṣva vṛtratūrye.

8.19.21^c, yájiṣṭhaṁ havyavāhanam: 1.36.10^b; 44.5^d, yájiṣṭhaṁ havyavāhana;
 7.15.6^c, yájiṣṭho havyavāhanāḥ.

8.19.24^d: 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav āhuta.

[8.19.32^c, samrājāṁ trāsadasyavam: 10.33.4^b, rájānaṁ trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyaḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhúmir yámeṣu réjate; 1.37.8^c, bhiyá yámeṣu réjate (sc. pr̥thiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vānó ajyate sóbharīṇāṃ ráthe kóḥe hiranyáye,
góbhandhavaḥ sujātāsa iṣé bhujé mahānto na spārase nú.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

á hí ruhátam aṇvinā ráthe kóḥe hiranyáye vṛṣaṇvasū,
yuñjāthāṃ pīvarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vānā and vāñī are synonyms for vāk, 'speech') ; góbhandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛeṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnū tād eṣāṃ.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṣvāṃ pācyanto bibhr̥thā tanūsv á tēnā no ádhi vocata,
kṣamā rápo maruta āturasya na iṣkartā vihrutam pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāmmada, or others ; to Ādityas)

yád vaḥ grāntāya sunvaté várūtham ásti yác chardih,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā vihrutam pūnaḥ.

8.21.3^c : 5.40.1^b, sómam somapate piba.

8.21.4^d : 1.14.1^b, viṣvebbih sómapītaye.

[8.21.5^c, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā çūra nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya índram utāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám prāti çvasantam vṛṣabha bruvīmahi,
saṁsthé jánasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)

tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ṣmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ánāpir indra janūṣā sanád asi : 1.102.8^c, açatrúr indra janūṣā sanád asi ;
10.133.2^c, açatrúr indra jajñīṣe.

[8.21.18^d, sahasram ayutā dádat : 8.2.41^b, catváry ayutā dádat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsiṣṭham útáye,
yám aṇvinā suhavā rudravartanī á sūryāyāi tasthātuḥ.

10.39.11^c (Ghoṣā Kākṣivati ; to Aṇvins)

ná tám rājanāv adite kútaḥ caná nánho aṇnoti durityám nákir bhayám,
yám aṇvinā suhavā rudravartanī purorathám kṛṇutháh pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhavām puruspṛṣham bhujyúm vājeṣu pūrvyam,
sacanāvantam sumatibhiḥ sobhare vídveṣasam anehāsam.

8.46.20^d (Vaṇa Aṇvya ; to Indra)

sánitah sūsanitar úgra citra cétistha sūnrta,
prāsāhā samratḥ sáhurim sáhantam bhujyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den fegenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5.39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtām.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāncam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dācūṣo grhām ; 8.13.10^c, gántārā dācūṣo grhām namasvínah.

8.22.5^{ab}, rátho yó vām trivandhuró hiranyābhiṇur aṇvinā : 8.5.28^{ab}, rátham hiranyavandhuraṁ hiranyābhiṇum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātam sómapitaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dācūṣo grhé.

8.22.9^b, ráthe kópe hiranyáye vṛṣaṇvasū : 8.20.8^b, ráthe kópe hiranyáye.

8.22.10^a, yábhiḥ pakthám ávatho yábhir ádhrgum : 1.112.20^b, bhujyúm yábhir ávatho yábhir ádhrgum.

8.22.14^c (Sobhari Kāṇva; to Aṇvins)

tāv id doṣā tā uśāsi ṇubhās pāti tā yāman rudrāvartanī,
mā no mārtyāya ripāve vājiniṇvasū paró rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha; to Agni)

mā no mārtyāya ripāve rakṣasvine māghāṇsāya riradhah,
āsredhadbhis tarāṇibhir yaviṣṭhya ṇivébhiḥ pāhi pāyúbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2. (cf. VIII. 5. 27.)

8.22.18^d: 5.82.6^c; 8.103.5^d, víṇvā vāmāni dhīmahi.

8.23.4^a: 7.16.3^a, úd asya ṇocir asthāt.

8.23.7^b: 1.127.2^e; 8.60.17^d, hótāraṁ carṣaṇīnām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, ní tvā yajñāsya sādhanam; 3.27.2^b,
girā yajñāsya sādhanam; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam: 5.13.5^c; 8.98.12^c, sá no rāsva suvīryam;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, víṇve hí tvā sajósasaḥ; 5.21.3^b, tvām víṇve sajósasaḥ.

8.23.18^b: 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viṇvamanas Vaiyaṇva; to Agni)

prathamām jātāvedasam agnīm yajñēṣu pūrvyām,
prāti srúg eti námasā haviṣmatī.

8.39.8^e (Nabhāka Kāṇva; to Agni)

yó agnīḥ saptāmānuṣaḥ ṇritó víṇveṣu síndhuṣu,
tām āganma tripastyām mandhātúr dasyuhāntamam agnīm yajñēṣu
pūrvyām nābhantām anyaké same.] ~~cf.~~ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha; to Agni)

áchā hí tvā sahasaḥ sūno āṇgiraḥ srúcaṇ cāranty adhvaré,
urjó nāpātām ghṛtākeṇam imahe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others; to Agni)

víṇveṣām ihā stuhi hótīpām yaṇástamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7^b = 8.60.17^d; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ābhīr vidhemāgnāye: 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a: 1.127.8^d, átithīm mānuṣāṇām.

8.23.27^a (Viṣvamanas Vaiyaçva ; to Agni)

vāṁsvā no vāryā purú vāṁsva rāyāḥ puruṣpṛīhaḥ,
suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bhargha Prāgātha ; to Agni)

nahī te agne vṛṣabha pratidhr̥ṣe jāmbhāso yād vitīṣṭhase,
sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi vāṁsvā no vāryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
vāryā purú is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gómatīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viṣvamanas Vaiyaçva ; to Agni)

āgne tvām yaçā asy, ā mitrávárūṇa vaha,
ṛtāvānā samrājā pūtádakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)

tā vām viçvasya gopā devā devēṣu yajñīyā,
ṛtāvānā vajase pūtádakṣasā.

8.24.1^b : 3.53.13^b, bráhméndrāya vajrīṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ā bhara ; 9.40.5^a ; 6.1.6^a, sá naḥ punānā ā bhara.

8.24.8^b (Viṣvamanas Vaiyaçva ; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
váso spārhāsya puruhūta rádhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçam kṛtvye dhāne, yáthā váçam daçāvraje.

cf. 8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, ersente gewörung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavradtscha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta imaha indra sumnāsya gómataḥ,
yáthā právo maghavan médhyātithim yáthā nípātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Médhyātithi and Nípātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Vāl.1).9, may bear upon the meaning of a third, 8.50(Vāl.2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Vāl.2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Vāl.2).9^a, but ignores his own suggestion in his translation. Oldenberg, Prol., p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Vāl.2).9, and again, on account of its more obvious construction, that 8.49(Vāl.1).9 is the model after which 8.50(Vāl.2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pibāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pibatāṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmaḥi ṣravasyāvaḥ*.

8.24.19^a (Viṣvamanas Vaiyaçva; to Indra)
éto nv índraṁ stāvāma sákhāya stōmyaṁ nāram,
kr̥ṣṭīr yó viçvā abhy ásty éka it.

8.81.4^a (Kusīdin Kāṇva; to Indra)
éto nv índraṁ stāvāméçānāṁ vásvaḥ svarājam,
nā rādhasā mardhiṣan naḥ.
 8.95.7^a (Tiraçci Āṅgīrasa; to Indra)
éto nv índraṁ stāvāma çuddhāṁ çuddhēna sāmna,
çuddhāir ukthāir vāvṛdhvāṁsaṁ çuddhā āçīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase pūtādakṣasā*: 8.23.30^c, *ṛtāvānā samrāja pūtādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *br̥hāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmraṇyāya sukrātū*: 1.25.10^c, *sāmraṇyaya sukrātuh*.

8.25.11^c, *āriṣyanto nī pāyúbhiḥ sacemahi*: 2.8.6^c, *āriṣyantah sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprāu ródasi mahitvá*.

8.25.24^b: 1.82.2^d, *vīprā nāviṣṭhayaḥ matí*.

8.26.9^a (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vayám hí vām hāvāmaha ukṣanyānto vyaçvavát,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumníka Vasiṣṭha, or others; to Açvins)
vayám hí vām hāvāmaha vipanyāvo viprāso vājasātaye,
tā valgū dasrá purudānsasā dhiyāçvinā çruṣṭy ā gatam.

For *vyaçvavát* cf. p. 20, note 3.

[8.26.11^c, sajóśasā várūṇo mitró ayamá : see under 1.36.4^a.]

8.26.16^c : 8.5.18^c, yuvábhyāṁ bhūtv açvinā.

8.26.21^c (Viçvamanas Vāiṣṭva, or Vyaçva Āṅgirasa ; to Vāyu)

táva vāyav ṛtaspate tvāṣṭur jāmātar adbhuta,
āvāṁsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others ; to Ādityas)

ṽmāhi vo mahatām āvo ṽvárūṇa mitrāryaman, ṽa : 8.47.1^a ; b : 5.67.1^c
āvāṁsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvaṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1) :

māhi vo mahatām āvo várūṇa mitra dācūṣe,
yām ādityā abhī druhó rākṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit : 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman ; (your) helps do we implore.' The tautology of āvas and āvāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda várūṇa mitrāryaman occurs also in 5.67.1 ; 10.126.2.

8.26.22^b : 6.54.8^c ; 8.46.6^c ; 53(Vāl.5).1^d, īçānaṁ rāyā imahe.

8.27.3^d : 4.1.3^e, marútsu viçvābhānuṣu.

[8.27.4^d, yāntā no 'vṛkāṁ chardīḥ : see under 1.48.15^c.]

8.27.10^b, dévāso ásty ápyam : 1.105.13^b, dévéso ásty ápyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhiṣṭaye : 8.12.19^{ab}, devām-devaṁ vó 'vasa indram-indraṁ grṇīṣāni.

[8.27.13^c, devām-devaṁ huvema vājasātaye : see under 5.35.6^a.]

8.27.16^{ab} : 7.59.2^{cd}, prā sá kṣāyaṁ tirate ví mahír iṣo yó vo várāya dāçati.

8.27.16^c : 6.70.3^c ; 10.63.13^b, prā prajābhir jāyate dhármaṇas pári.

8.27.16^d : 1.41.2^c, áriṣṭaḥ sárva edhate ; 10.63.13^a, áriṣṭaḥ sá mártō víçva edhate.

8.27.17^c, aryamá mitró várūṇaḥ sárātayaḥ : 1.79.3^c ; 10.93.4^b, aryamá mitró várūṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí : 7.66.4^a : 8.27.21^a, yád adyá súra údite.

8.27.21^a : 7.66.4^a, yád adyá súra údite ; 8.27.19^a, yád adya súrya udyatí.

8.28.2^a: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^{b-7b},
várūno mitró aryamā.

[8.28.5^c, sapto ádhi ṛiyo dhire: see under 2.8.5^c.]

[8.29.2^b, antár devēṣu médhirah: 1.105.14^d; 142.11^d, devó devēṣu médhirah.]

[8.29.9^b, samrājā sarpīrāsuti: 1.136.1^d; 2.41.6^a, tá samrājā ghrtāsuti.]

[8.30.1^b, (arbhakó) dévāso ná kumārakāh: 8.69.15^a, arbhakó ná kumārakāh.]

[8.30.3^b, tá u no ádhi vocata: 8.20.26^b; 67.6^a, tēnā no ádhi, &c.]

8.31.5^b, sunutá á ca dhāvataḥ: 7.32.6^d, sunóty á ca dhāvati.

8.31.8^b, viṣvam áyur vy açnutah: 1.93.3^c, viṣvam áyur vy açnavat; 10.85.42^b,
viṣvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, á çárma párvatānām.

8.31.11^a (Manu Vāivasvata; Daṁpatyor açiṣah)
áitu pūṣā rayír bhágaḥ svastí sarvadhātamaḥ,
urúr ádhvā svastāye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣā rayír bhágaḥ sómaḥ punāno arṣatí,
pátir viṣvasya bhūmano vy ákhyad ródasti ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, 'urúr ádhvā svastāye,' and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{cde}–18^{cde}, devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Daṁpatyor açiṣah)
nákiṣ tām kármanā naçan ná prá yoṣan ná yoṣati,
devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

refrain, 8.31.15^{cde}–18^{cde}

8.70.3^a (Puruhanman Āngirasa; to Indra)
nákiṣ tām kármanā naçad yáç cakāra sadāvṛdham,
indram ná yajñáir viṣvágūrtam fbhvasam ádhṛṣtam dhṛṣṇvòjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utá tyád ācṣvācṣyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)
yáḥ sṛbindam ánarṇaniṁ pípruṁ dāsám ahīcúvam,
vádhdīd ugró riṇánn apáh.

9.109.22^b (Agnayo Dhiṣṇyā Āiṣvarayaḥ ; to Pavamāna Soma)
indur indrāya toṇate ní toṇate ṛiṇánn ugró riṇánn apáh.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhdīd the word ṛiṇán which belongs regularly to the diction of the Pavamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛsé tād indra páuṁsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stotṛbhya indra girvaṇaḥ.

8.32.12^c, indro viṣvābhir utībhiḥ : 8.12.5^c, indra viṣvābhir utībhir vaváksitha ;
8.61.5^b ; 10.134.3^d, indra viṣvābhir utībhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vánir mahān supārāḥ sunvatāḥ sákha.

8.32.13^c, tám indram abhí gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahāsra vājy ávṛtaḥ.

[8.32.22^c, dhénā indravacākaṣat : 10.43.6^b, jánānām dhénā avacākaṣad vṛṣā.]

8.32.23^c : 4.47.2^d, nimnám āpo ná sadhryāk.

8.32.24^b, sómaṁ vīrāya cīpriṇe : 6.44.14^d, sómaṁ vīrāya cīpriṇe píbadhyāi.

8.32.27^c : 1.37.4^c, devāttam bráhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)
ihá tyá sadhamādyā hāri hiraṇyakeṣyā,
volhām abhí práyo hitám.

8.32.29^a = 8.93.24^a : 13.27^a, ihá tyá sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapéyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)

kāṇvebhir dhr̥ṣṇav ā dhr̥śād vājam darśi sahasrīnam,
piçāṅgarūpam maghavan vicarsaṇe makṣū gómantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)

dyukṣām sudānum tāviṣibhir āvṛtam girim ná purubhójasam,
kṣumāntam vājam çatīnam sahasrīnam makṣū gómantam imahe.

For kṣumāntam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpam, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)

satyām itthā vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,
[vṛṣā hy ūgra çṛṇviṣé parāvāti] vṛṣo arvavāti çrutāḥ.

8.6.14^c9.64.2^c (Kaçyapa Mārīca ; to Pavamāna Soma)

vṛṣṇas te vṛṣṇyam çāvo vṛṣā vānam vṛṣā mādah,
satyām vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvām vṛṣan vṛṣéd asi.8.33.10^c, vṛṣā hy ūgra çṛṇviṣé parāvāti : 8.6.14^c, vṛṣā hy ūgra çṛṇviṣé.

8.33.11^{cd}, vṛṣā rátho maghavan vṛṣanā hárī vṛṣā tvām çatakṛato : 8.13.3^{abc},
vṛṣayām indra te rátha utó te vṛṣanā hárī, vṛṣā tvām çatakṛato vṛṣā
hávaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)

asmákam adyántamaṁ stómaṁ dhiṣva mahāmaha,
asmákam te sávanā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)

sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
tvām id dhī brahmakṛte kāmyaṁ vásu dēṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayām tát ta indra sám bharāmasi yajñām ukthām turām vácaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).'
The looser dependence of mādāya upon sómeṣu, as compared with asmákam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amúṣya çāsato divám yayá divāvaso.

8.34.4^b: 5.35.6^d; 8.6.37^c, hávante vājasātaye; 6.57.1^c, huvéma vājasātaye;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote çatāmagha,

[divó amúṣya çāsato divām yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásrotiḥ çatāmagho vimāno rájasah kavīḥ,

[indrāya pavate mādah.]

☞ 9.6.7^b[8.34.8^a, ā tvā hótā mánurhitah : 1.13.4^c, āsi hótā mánurhitah ; 1.14.11^a ; 6.16.9^a,
tvām hótā mánurhitah.]8.34.11^a, ā no yāhy úpaçruti : 8.8.5^a, ā no yātam úpaçruti.8.34.13^b (Nīpatithi Kāṇva ; to Indra)

ā yāhi pārvatebhyah samudrásyādhi viṣṭāpah,

[divó amúṣya çāsato divām yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}8.97.5^b (Rebha Kāçyapa ; to Indra)

yád vāsi rocané divāḥ samudrásyādhi viṣṭāpi,

yát pārhive sādane vṛtrahantama [yád antárikṣa ā gahi.]

☞ 5.73.1^d9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

[prá vācam índur iṣyati] samudrásyādhi viṣṭāpi,

☞ 9.12.6^a

jínvan kócam madhuçcūtam.

9.107.14^c (Sapta Ṛṣayah ; to Soma Pavamāna)

[abhí sómāsa āyāvah pávante mádyam mādām.]

☞ 9.23.4^{ab}

samudrásyādhi viṣṭāpi manīṣīno [matsarāsah svarvídah.]

☞ 9.21.1^cNote that 8.97.11^b = 9.12.2^c.8.35.1^b : 2.31.1^b, ādityāi rudráir vásubhiḥ sacābhuvā.8.35.1^c—21^c, sajósasā uśāsā súryeṇa ca.8.35.1^d—3^d, sómam pibatam açvinā.[8.35.3^a, viçvāir devāis tribhír ekādaçāir ihá : 1.34.11^a, ā nāsatyā tribhír, &c.]8.35.4^b—6^b, viçvehá devāu sávanāva gachatam.8.35.4^d—6^d, iṣam no volham açvinā.8.35.7^b—9^b, sómam sutām mahiṣévāva gachathah.8.35.7^d—9^d, trír vartír yātam açvinā.8.35.10^b—12^b, prajāṁ ca dhattām dráviṇam ca dhattam.8.35.10^d—12^d, ūrjam no dhattam açvinā.8.35.13^b—15^b, marútvantā jaritúr gachatho hávam.

8.35.13^d–15^d, *adityāir yātam açvinā*.

8.35.16^b–18^b, *hatām rákṣānsi sédhatam ámivāḥ*.

8.35.16^d–18^d, *sómaṁ sunvató açvinā*.

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā*.

Cf. *çyāvāçvasya sunvatāḥ* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *açvinā tiróahnyam*.

8.35.22^a, *arvāg rátham ní yachatam*: 1.92.16^c; 7.74.2^c, *arvāg rátham sámanasa ní yachatam*.

8.35.22^b: 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatām sómyaṁ mādhu*; 8.24.13^b, *pibāti sómyaṁ mādhu*.

8.35.22^{cde}–24^{cde}, *á yātam açvinā gatam avasyúr vām ahám huve dhattām rátnāni dāçúṣe*.

The pāda, *á yātam açvinā gatam*, also at 8.8.6^c; the pāda, *dhattām rátnāni dāçúṣe*, also at 1.47.1^d.

8.35.23^b: 8.1.25^d, *vivákṣaṇasya pītāye*.

8.36.1^{b-e}–6^{b-e}, *pibā sómaṁ mādāya kām çatakrato, yām te bhāgám ádhārayan víçvāḥ sehanāḥ pítanā urú jrāyaḥ sám apsujín marútvān indra satpate*.

Cf. 8.95.3^a, *pibā sómaṁ mādāya kām*.

8.36.4^a (*Çyāvāçva Ātreya*; to Indra)

janitā divó janitā prthivyāḥ pibā sómaṁ mādāya kām çatakrato,

refrain: see prec. item

yām te bhāgám ádhārayan víçvāḥ sehanāḥ pítanā urú jrāyaḥ sám apsujín marútvān indra satpate.

refrain: see prec. item

9.96.5^b (*Pratardana Daivodāsi*; to Pavamāna Soma)

*sómaḥ pavate janitā matínām janitā divó janitā prthivyāḥ,
janitāgnér janitā sūryasya janiténdrasya janitóta víṣṇoḥ.*

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated pāda cf. 2.40.1^b, *jānanā divó jānanā prthivyāḥ*.

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya*; to Indra)

*çyāvāçvasya sunvatás (8.37.7, rébhataṣ) táthā çṛṇu yáthāçṛṇor átreh
kármanī kṛṇvatāḥ,*

*prá trasádasyum ávitha tvám éka ín nṛṣáhya indra bráhmāṇi (8.37.7, kṣa-
trāṇi) vardhayán.*

8.38.8^a (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 ḱyāvāḱvasya sunvató 'tṛṇāṃ ḱṛṇutam hāvam,
 indrāgni sōmapīṭaye.

Cf. the refrain, ḱyāvāḱvasya sunvató madacyutā, 8.35.19^b-21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed}-6^{bed}, indra viḱvābhir ūtibhiḥ, mādhyam̐dinasya sāvanasya vṛtrahann anedya pībā sōmasya vajrivāḥ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, ḱyāvāḱvasya rébhatas (8.36.7^a, sunvatás) tātā ḱṛṇu : 8.38.8^a,
 ḱyāvāḱvasya sunvatāḥ.

8.38.1^c-3^c, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahāṇāparājītā : 3.12.4^b, sajítvanāparājītā.

8.38.3^{ab} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 idām vām madirām mādhv ádhuḱṣann ádribhir nárah,
 indrāgni tāsya bodhatam. refrain, 8.38.1^c-3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhv ádhuḱṣann ádribhir nárah,
 juṣāṇā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^c-6^c, indrāgni á gataṃ narā.

Cf. 3.12.1^a, indrāgni á gataṃ sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c-9^c : 6.60.9^c, indrāgni sōmapīṭaye.

8.38.8^a, ḱyāvāḱvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, ḱyāvāḱvasya sunvatás (8.37.7^a, rébhatas) tātā ḱṛṇu.

8.38.9^{abc} (Ḷyāvāḱva Ātreya ; to Indra and Agni)
 evá vām ahva ūtāye yáthāhuvanta médhirāḥ,
 indrāgni sōmapīṭaye. refrain, 8.38.7^c-9^c

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Aḱvins)

evá vām ahva ūtāye yáthāhuvanta médhirāḥ,

[nāsatyā sōmapīṭaye,] [nābhantām anyaké same.]

c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c-9^c ; pāda 8.42.6^c in 8.42.4^c-6^c (cf. áḱvinā sōmapīṭaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

[8.38.10^b, indrāgnyór ávo vṛṇe: 8.94.8^b, devānām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nábhantām anyaké same.

8.39.6^d, agnir dvārā vy ūṇute: 1.128.6^g, agnir dvārā vy ṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnīm yajñēsu pūrvyām.

[8.40.5^e, indra īcāna ójasā: 1.11.8^a; 8.76.1^b, indram īcānam ójasā.]

Cf. also 8.6.41^b, éka īcāna ójasā.

[8.40.6^e, ójo dāsāsya dambhaya: 10.22.8^d, vādhār dāsāsya dambhaya.]

8.40.7^d: 1.8.4^e; 9.61.29^e, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācāstayāḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prāñītayāḥ
pūrvīr utā prācāstayāḥ.

8.40.10^e, 11^e, utō nū cid yā ójasā (11^e, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā cūṣṇasya bhédati.

8.40.10^e, jēṣat svārvatīr apāḥ: 8.40.11^e, ājāiḥ svārvatīr apāḥ; 1.10.8^e, jēṣaḥ
svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayām syāma pātayo rayīnām.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmā ū śū prābhūṭaye vāruṇāya marúdbhyó 'rcā viduṣṭarebhyāḥ,
yó dhītā mānuṣāṇām paçvó gā iva rákṣati [nábhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amahiyu Āngirasa; to Soma Pavamāna)

sá na indrāya yājyave vāruṇāya marúdbhyāḥ,
varivovīt pári srava.

This repeated pāda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tām ū śū samanā gírā pitṛnām ca mánmabhiḥ,

nābhakāsya prācāstibhir yāḥ sindhūnām úpodayé saptásvasā sá madhyamó
[nábhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viṣve Devāḥ)
 máno nv á huvāmahe nārāṇsēna sómena,
 pitṛṇām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, Ved. Myth. ii. 100.

8.42.4^c—6^c, násatyā sómapītaye.

Cf. 8.8.5^b, áḥvinā sómapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, násatyā, in 8.42.6^c, for indrāgni in 8.38.9^c).

8.43.1^c: 8.3.15^b, gíra stómāsa írate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgirasa; to Agni)
 ukṣānnāya vaçānnāya sómaprṣṭhāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Arūpa Vāitahavya; to Agni)
 yásminn áḥvāsa ṛsabhāsa ukṣāṇo vaçā meṣū avasrṣṭāsa āhutāḥ,
 kilālapé sómaprṣṭhāya vedhāse hṛdā matīm janaye cārum agnāye.
 8.44.27^c (Virūpa Āṅgirasa; to Agni)
 yajñānām rathye vayām tigmājambhāya vīḷāve,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhír vidhemāgnāye.

[8.43.15^c, ágne vīrāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayīm vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómaṁ juṣasva me: 1.12.12^c, imām stómaṁ juṣasva naḥ.

8.43.18^b, 29^b, víçvāḥ suksṣṭāyāḥ pṛthak.

[8.43.20^c, vāhniṁ hótāram īlate: 6.14.2^c; agniṁ hótāram īlate.]

Cf. 3.10.2^b, ágne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgirasa; to Agni)
 tám iliṣva yá áhuto 'gnír vibhrājate ghr̥tāiḥ,
 imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimāda Āindra, or others; to Pūsan)
 asmākam ūrjá rátham pūṣā aviṣṭu máhinaḥ,
 bhúvad vājanām vṛdhá imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutá (and çṛṇutám) ma imām hávam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24^c (Virūpa Āṅgīrasa; to Agni)
viçāṁ rājānam ādbhutam ādhyakṣaṁ dhārmaṇām imām,
agnīm ile sā u çravat.

8.44.6^c (The same)
mandrām hótāram ṛtvijam citrābhānuṁ vibhāvasum,
agnīm ile sā u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çirām pāvakāçociṣam; 10.21.1^d, çirām pāvakāçociṣam
vīvakṣase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)
sā tvām agne vibhāvasuḥ sṛjān sūryo ná raçmībhiḥ,
çārdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu; to Pavamāna Soma)
pāvamāna māhi çrāvaç, citrēbhir yāsi raçmībhiḥ, 9.4.1^b
çārdhan támāṁsi jighnase vīçvāni dāçuṣo grhé.

Cf. 9.66.24^c, kṛṣṇā támāṁsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the
relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agnīm ile sā u çravat.

8.44.9^c: 6.52.12^c, cikitvān dāivyaṁ jānam.

8.44.10^a, vīpraṁ hótāram adrúham: 6.15.7^c, vīpraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, prāti śma deva rīṣataḥ.

8.44.13^a: 7.16.1^b, ūrjō nāpātam ā huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, āgne çukréṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, devāir ā satsi barhīsi.

8.44.19^a: 3.10.1^a, tvām agne manīṣīṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no girāḥ.

8.44.25^b: 8.6.4^c, samudrāyeva sīndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a: 2.5.8^c, ayām agne tvé āpi.

8.44.28^c: 1.10.9^c, tāsmai pāvaka mṛṇaya.

8.45.1^b, sṛṇānti barhīr anuṣāk: 1.13.5^a, sṛṇitā barhīr anuṣāk; 3.41.2^b, tistiré barhīr anuṣāk.

8.45.1^c–3^c, yéṣām indro yūvā sākha.

8.45.4^{bc} (Triṣoka Kāṇva; to Indra)

ā bundām vṛtrahā dade jātāḥ pṛchad ví mātāram,
kā ugrāḥ ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva; to Indra)

jajñānó nú çatákratur ví pṛchad iti mātāram,
kā ugrāḥ ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavasí vadad: in 8.77.2^c with ād im çavasy ābravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv.; Bergaigne, iii. 105; Pischel, Ved. Stud. i. 310 ff. (Cf. also *ibid.* ii. 246.)

8.45.7^c, rathítamo rathínām: 1.11.1^c, rathítamam rathínām.

8.45.10^b (Triṣoka Kāṇva; to Indra)

vṛjyāma te pári dviśó 'raṁ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

āraṁ hí śmā sutésu naḥ sómeṣv indra bhūṣasi,
āraṁ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come!' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs; unlikely, because the pāda āraṁ te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty: 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate: 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical: supply the verb gáchāmaḥ, or the like, and observe 8.92.27^c, āraṁ gamāma te vayām. The elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānaiç cid yānto adrivaḥ: 8.61.4^d, maksú cid, &c.]

8.45.13^a: 3.42.6^a, vidmā hí tvā dhanamjayām.

8.45.15^c, tāsya no véda ā bhara: 1.81.9^c, téṣām no véda ā bhara.

[8.45.21^a, stotrām indrāya gāyata: 8.89.1^a, brhād indrāya gāyata.]

[8.45.21^b, puruṇṛpnāya sātvané: 6.45.22^b, puruhutāya sātvané.]

8.45.29^c: 1.5.2^c, indraṁ sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛláyāsi nah ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād ā bhara.

8.46.3^{b+c} (Vāṇa Aṇya ; to Indra)

ā yāsyā te mahimānam ṇātāmūte ṇātākṛato,
gīrbhīr ṇṇānti kārāvah.

8.99.8^b (Nṛmedha Āṇṇirasa ; to Indra)

iṣkartāram āniṣkṛtaṁ sāhaskṛtaṁ ṇātāmūtiṁ ṇātākṛatum,
samānam indram āvase havāmahe vāsavānam vāsūjūvam.

8.54(Vāl. 6).1^b (Mātariṇvan Kāṇva ; to Indra)

etāt ta indra vīryam gīrbhīr ṇṇānti kārāvah,
te stobhanta ūrjam āvan ghṛtaṇūtām pāurāso nakṣan dhītībhiḥ.

The accent of ṇṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, ṇṇānti kārāvah under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vāl. 5).1^d, īṣānam rāyā imahe.

8.46.8^{a+b} (Vāṇa Aṇya ; to Indra)

yās te mādō vāreṇyo yā indra vṛtrahāntamah,
yā ādadiḥ svār nṛbhīr yāḥ pṛtanāsu duṣṭārah.

9.61.19^a (Amahīyu Āṇṇirasa ; to Soma Pavamāna)

yās te mādō vāreṇyas tēnā pavasvāndhasā,

devāvīr aghaṇasahā.

9.24.7^c

8.92.17^b (Ṣrutakakṣa Āṇṇirasa, or Sukakṣa Āṇṇirasa ; to Indra)

yās te citrāṇavastamo yā indra vṛtrahāntamah,
yā oḍātāmo mādah.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmākebhīr nṛbhīr ātrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yō duṣṭāro viṇvavāra ṇavāyyah), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing *motifs*.—Cf. the pādas, vīṣā mādō vāreṇyah, 1.175.2^b, and (for 8.46.8^d), sá ṇūro āstā pṛtanāsu duṣṭārah, 4.36.6^b.

8.46.9^d (Vāṇa Aṇya ; to Indra)

yō duṣṭāro viṇvavāra ṇavāyyo vājeṣv āsti tarutā,
sā nah ṇaviṣṭha sāvanā vaso gahi gaméma gōmati vrajé.

8.51(Vāl. 3).5^d (Ṣṛuṣṭigu Kāṇva ; to Indra)

yō no dātā vāsūnām indraṁ tām hūmahe vayām,
vidmā hy āsya sumatīm nāvīyasīm gaméma gōmati vrajé.

6.46.3^b

Cf. 1.86.3^c, sá gāntā gōmati vrajé ; and 7.32.10^d, gāmat sá gōmati vrajé.

379] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.47.18

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujoyūn vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo ṽvaruṇa mitra dāçūṣe, 5.71.3^b
yām āditya abhi druho rākṣatha nēm aghām naçad ṽvanehāso va utāyaḥ suūtāyo
va utāyaḥ. 8.47.1^{ef}–18^{ef}
refrain, 8.47.1^{ef}–18^{ef}

8.67.4^a (Matsya Sānimada, or others; to Adityas)

māhi vo mahatām āvo ṽvaruṇa mitrāryaman, 5.67.1^c
ṽvāṇsy ā vṛṇīmahe. 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, ṽvaruṇa mitra dāçūṣe: 5.71.3^b, ṽvaruṇa mitra dāçūṣah.

8.47.1^{ef}–18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^c, anehāsas tvótayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmaṇi.

8.47.9^b: 6.75.12^d, 17^d, āditiḥ çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditiḥ na uruṣyatv ṽvāditiḥ çārma yachatu, 6.75.12^d
mātā mitrāsya revāto ṽvāryamṇo ṽvaruṇasya cānehāso va utāyaḥ suūtāyo va
utāyaḥ. 1.136.2^e; ef: refrain, 8.47.1^{ef}–18^{ef}

10.36.3^b (Luça Dhānaka; to Viçve Devāḥ)

viçvasmān no āditiḥ pātv āṇhaso mātā mitrāsya ṽvaruṇasya revātaḥ,
svārvaj jyōtir avṛkāṁ naçimahi ṽvātād devānām āvo adyā vṛṇīmahe.

refrain, 10.36.2^d–12^d

8.47.9^d: 1.136.2^e, aryamṇo ṽvaruṇasya ca.

8.47.15^c, 17^c, trité (17^c, evā) duṣvāpnayām sārvaṁ.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
ūṣo yāsmād duṣvāpnayād ābhāiṣmāpa tād uchatv ṽvanehāso va utāyaḥ suūtāyo va
utāyaḥ. 8.47.1^{ef}–18^{ef}
refrain, 8.47.1^{ef}–18^{ef}

10.164.5^{ab} (Pracetā Āṅgīrasa; Duḥṣvapnaghnam)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
jāgratsvapnāḥ saṁkalpāḥ pāpō yām dviṣmās tāṁ sā ṛchatu yō no dvēṣṭi
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāḥ ca prāḡa āditir bhavāsy avayātā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ grāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārayā mādhvā prcānās tiró rōma pavate ādridugdhaḥ,
indur indrasya sakhyām juṣāṇó devó devāsyā matsaró mādāya.

[8.48.4^d : see under 8.18.22^c.]

[8.48.6^b, prā cakṣaya kṛṇuhí vásyaso naḥ : 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛlāyā naḥ svastí táva smasi vratyās tāsya viddhi,
ālartī dākṣa utā manyūr indo mā no aryó anukāmām párá dāḥ.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asunīti)

ásunīte púnar asmāsu cáksuḥ púnāḥ prāṇām ihá no dhehi bhógam,
jyók paçyema súryam uccárantam, ánumate mṛlāyā naḥ svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopú gātre-gātre niṣasátthā nṛcákṣāḥ,
yát te vayām pramināma vratāni sá no mṛṇa suṣakhá deva vásyāḥ.

10.2.4^a (Trita Āptya ; to Agni)

yád vo vayām pramināma vratāni vidúṣāṃ devā áviduṣṭarāsaḥ,
agnīṣ tād viçvam á prṇāti vídvān yébhīr devān ṛtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d : 1.113.16^d, áganma yātra pratirānta áyuh.

[8.48.12^b, ámartyo mártyaṃ ávivéça : 4.58.3^d, mahó devó mártyaṃ á viveça.]

8.48.13^d : 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayām syāma pátayo rayīṇām.

8.48.14^c, váyaṃ sómasya viçváha priyāsaḥ : 2.12.15^c, vayām ta indra viçváha priyāsaḥ.

8.48.14^d : 1.117.25^d ; 2.12.15^d, suvírāso vidátham á vadema.

8.49(Vāl.1).1^b (Praskapva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam indram arca yáthā vidé,
yó jaritṛbhyo magháva purúvásuḥ sahásreṇeva çíkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,
sūnūm satyāsyā sátpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1^a : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a : 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

á na stómam úpa dravád, dhiyānó áçvo ná sótrbhīḥ,
yām te svadhāvan svadāyanti dhenāva indra kāṇveṣu rātāyaḥ.

8.5.7^a

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

á naḥ sóme svadhvará iyānó átyo ná toçate,
yām te svadāvan svādanti gūrtāyaḥ pāurē chandayase hāvam.

The repeated pāda in the second Vālakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrām ná vīrām nāmasópa sedima víbhūtim áksitāvasum,
udrīva vajrinn avató ná siñcaté kṣārantīndra dhrtāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prá vīrām ugrām vívicim dhanaspītaṁ víbhūtim rādhaso mahāḥ,
udrīva vajrinn avató vasutvanā sādā pīpetha dāçūṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā pṛthivyām ádhi . . . ugrá
ugrébhīr á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā
pṛthivyām diví . . . ṛṣvā ṛṣvébhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr á gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnásyā gómataḥ,
yáthā právo maghavan médhyañtithīm yáthā nīpātithīm dhāne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçam kṛtvye dhāne yáthā váçam dāçavraje.

8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dāçavraje,
yáthā góçarye ásanor ṛjicvanīndra gómad dhíranýavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghánithe dāmūnasi,
yáthā góçarye ásiṣāso adrivo máyi gotrām hariçríyam.

8.50(Vāl.2).5^c, yām te svadāvan svādanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yām te
svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvanā : 8.49(Vāl.1).6^c, udrīva vajrinn
avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā pṛthivyām diví, . . . ṛṣvā
ṛṣvébhīr á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád
vā pṛthivyām ádhi . . . úgra ugrébhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr
á gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra návyasaḥ.

8.50(Vāl.2).9^c, yáthā práva étaçaṁ kítvye dhāne: 8.49(Vāl.1).9^c, yáthā právo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yáthā káṇve maghavan médhe adhvaré . . . yáthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10^{ac}, yáthā káṇve maghavan trasádasyavi . . . yáthā góçarye asanor rjícvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yáthā mánāu sāmvaranāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyātithāu pūṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yáthā mánāu vívasvati sómam çakrápibaḥ sutám,
yáthā trté chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, índraṁ tām hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyás póṣam açnute,
tām tvā vayám maghavann indra girvanāḥ sutāvanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
[vasūyāvo vásupatiṁ çatakrátum stómair índraṁ havāmahe.] cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bharga Prāgātha; o Indra)
tvám hi rādhaspate rādhaso maháḥ kṣáyasyāsi vidhatāḥ,
tām tvā vayám maghavann indra girvanāḥ sutāvanto havāmahe.

For further instances of the pāda, sutāvanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tām tvā vayám maghavann indra girvanāḥ sutāvanto havāmahe; 8.17.3^c; 93.30^b, sutāvanto havāmahe.

8.52(Vāl.4).1^{ab}, yáthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yáthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayām sudúghām iva godúho juhūmási ṇvasyāvah :
1.4.1^{bc}, sudúghām iva góduhe, juhūmási dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no datá sá naḥ pitá mahān ugrá iṇānakft,
áyāmann ugró maghāvā purūvāsúr gór āṇvasya prá datu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇṣá u stuṣé mahān ugrá iṇānakft,
éhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa indram tám gr̥ṇṣe.

8.52(Vāl.4).6^{ab}, yásmāi tvām vaso dānāya mánhase sá rāyás pōsam invati :
8.51(Vāl.3).6^{ab}, yásmāi tvām vaso dānāya cikṣasi sá rāyás pōsam
aṇute.

8.52(Vāl.4).6^{cd} (Āyu Kāṇva ; to Indra)
yásmāi tvām vaso dānāya mánhase sá rāyás pōsam invati, 8.51(Vāl.3).6^{ab}
vasūyávo vásupatiṁ çatákratuṁ stómāir indram havāmahe.

8.61.10^{cd} (Bhargha Pragātha ; to Indra)
ugrābāhur mrakṣakftvā purāṇdaró yádi me gr̥ṇāvad dhāvam,
vasūyávo vásupatiṁ çatákratuṁ stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sám kṣoṇí sám u súryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, iṇānam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhānó divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jáneṣv á yé arvāvátíndavah : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yátrā sómasya t̥mpási.

8.53(Vāl.5).6^d, krātuṁ punatá ānuṣák : 8.12.11^b, krātuṁ punita ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamādyo vṛdhé : 8.3.1^c, apír no bodhi sadha-
ádyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇánti kārāvah.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāṇso ví gr̥ṇvire.

8.54(Vāl.6).7^d: 9.61.15^b, dhukṣāsva pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^c, dhukṣāsva pipyūṣim iṣam āvā ca naḥ.

[8.54(Vāl.6).8^a, vayām ta indra stómebhir vidhema : 5.4.7^a, vayām te agna uktháir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutiḥ)
bhūrīd indrasya vīryam vy ákhyam abhy áyati,
rādhas te dasyava vṛka.

8.56(Vāl.8).1^a (Pṛsadhra Kāṇva ; Praskaṇvasya dānastutiḥ)
prāti te dasyave vṛka rádho adarṣy áhrayam,
dyāur ná prathinā čávaḥ.]

1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahát ta indra vīryam.

8.56(Vāl.8).1^c: 1.8.5^c, dyāur ná prathinā čávaḥ.

[8.56(Vāl.8).5^c, agniḥ čukréṇa čocíṣā : ágne čukréṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvām devás tráya ekādačasah : 9.92.4^b, víçve devás, &c.]

8.57(Vāl.9).4^a, ayám vām bhāgó nihito yajatrā : 1.183.4^c, ayám vām bhāgó nihita iyám gīḥ.

8.59(Vāl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadheyāni sistrata indravaruṇā prā mahé sutésu vām,
yajñé-yajñe ha sávanā bhuranyátho yát sunvaté yájamānāya číkṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
ásat sú me jaritaḥ sábhivegó yát sunvaté yájamānāya číkṣam,
ánāçirdām ahám asmi prahantā satyadhvītam vṛjināyantam ābhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indravaruṇā mahimānam āçata : 1.85.2^a, tá ukṣitāso mahimānam āçata.]

[8.59(Vāl.11).3^c, tábbhir daçvānsam avataṁ çubhas pati : 1.47.5^c, tábbhiḥ şv āsmān avataṁ, &c.]

8.59(Vāl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indravaruṇā sāumanasām ādrptaṁ rāyás pósaṁ yájamāneṣu dhattam,
prajāṁ puṣtīm bhūtīm asmāsu dhattam dirghāyutvāya prā tirataṁ na áyuh.

10.17.9^d (Devagravas Yāmāyana ; to Sarasvatī)
 sárasvatīm yām pitáro hávante dakṣiṇá yajñám abhinakṣámāṇāḥ,
 sahasrārgḥám iló átra bhāgām rāyás póṣām yájamāneṣu dhehi.
 10.122.8^c (Citramahas Vasistha ; to Agni)
 ní tvā vāsisthā ahvanta vājīnam grṇānto agne vidátḥeṣu vedhásāḥ,
 rāyás póṣām yájamāneṣu dhārāya [yūyām pāta svastībhiḥ sádā naḥ.]
 ☞ refrain, 7.1.20^d ff.

8.60.1^b: 5.20.3^a; 26.4^c; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d: 8.23.22^b; 39.8^e; 102.10^c, agnīm yajñeṣu pūrvyām.

8.60.3^c, mandró yajistho adhvaréṣv ídyah: 4.7.1^b, hótā yajistho adhvaréṣv ídyah.

8.60.3^d: 1.127.2^c, víprebhiḥ ṣukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)
 ádrogham á vahoçató yaviṣṭhya devān ájasra vitāye,
 abhi prāyaṁsi súdhitā vaso gahi mándasva dhītíbhīr hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)
 ūrjo napāj jātavedaḥ suçastíbhīr mándasva dhītíbhīr hitāḥ,
 tvé iṣaḥ sām dadhur bhūrivarpaṣaḥ citrótayo vāmājātāḥ.

8.60.8^a, má no mártāya ripāve rakṣasvīne; 8.22.14^c, má no mártāya ripāve
 vājīnivasū.

[8.60.10^a, pāhi víçvasmād rakṣāso áravṇaḥ: see under 1.36.15.]

8.60.12^a, yéna váṁsāma pñtanāsu çārdhataḥ: 6.19.8^c, yéna váṁsāma pñtanāsu
 çātrūn.

8.60.14^d: 8.23.27^a, váṁsvā no vāryā purí.

8.60.17^d: 1.127.2^e; 8.23.7^b, hótāraṁ carṣanīnām.

8.60.18^{cd}, iṣanyāyā naḥ pururūpam á bhara vājam nédiṣṭham utāye: 8.1.4^{cd},
 úpa kramasva pururūpam á bhara vājam nédiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)
 ágne járitar víçpātis tepānó deva rakṣásāḥ,
 áproṣivān grhāpatir mahān asi divás pāyūr duronayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)
 ágne ghr̥tāsya dhītíbhīr tepānó deva çocīṣā,
 [á devān vakṣi yáksi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣū cid yānto adrivaḥ: 8.45.11^a, śānāiḥ cid, &c.]

8.61.5^b: 10.134.3^d, indra viṣvābhir ūtibhiḥ; 8.12.5^c, indra viṣvābhir ūtibhir
vavākṣitha; 8.32.12^c, indro viṣvābhir ūtibhiḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāuró āçvasya purukṣd gāvām asy ūtso deva hiraṇyāyaḥ,
nākir hi dānam parimārdhiṣat tvé yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Ṛṣayah; to Pavamāna Soma)

punānāḥ soma dhārayāpó vāsāno arṣasi,

ā ratnadhā yōnim ṛtasya sīdasy ūtso deva hiraṇyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression ūtso deva hiraṇyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression ūtso deva hiraṇyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52(Vāl. 4).6^{cd}, vasūyāvo vāsupatiḥ ṣatākratum stómair indram
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
māghavañ chagdhī tāva tán na ūtibhir ví dviṣo ví mṛdho jahi.

10.152.3^a (Çāsa Bhāradvāja; to Indra)

ví rākṣo ví mṛdho jahi ví vṛtrāsya hānū ruja,

ví manyūm indra vṛtrahann amitrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51(Vāl. 3).6^{cd}, tām tvā vayām maghavann indra girvaṇaḥ sutāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^e–6^e, 7^d–9^d, 10^e–12^e, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ca śānsyā: 1.8.10^b, stōma ukthām ca śānsyā.]

[8.63.3^c, stuṣé tād asya pāuṇsyaṁ: 1.80.10^c, mahát tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yā ca kártvā.]

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú kramiṣṭorugayāya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādhō adrivah.

[8.64.4^c, ōbhé pṛṇāsī ródasī: 10.140.2^d, pṛṇākṣī ródasī ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇākṣī rodasī.

[8.64.6^c, asmākāṁ kāmam ā pṛṇa: 1.16.9^a, sémāṁ nah kāmam ā pṛṇa.]

8.64.7^c, brahmā kās tām saparyati: 8.7.20^c, brahmā kó vah saparyati.

8.64.10^c: 8.4.12^d, tásyēhi prā dravā pība.

8.64.12^c, éhīm indra drāvā pība: 8.17.11^c, éhīm asyā drāvā pība.

8.65.1^{ab}: 8.4.1^{ab}, yād indra prág āpāg údañ nyāg vā hūyāse nṛbhīh.

8.65.2^b (Pragātha Kāṇva; to Indra)

yād vā prasrávaṇe divó mādáyāse svārṇare,

yād vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

ágne yāhi marútsakhā rudrébhīh sómapítaye,

sóbharyā úpa suṣtútīm mādáyasva svārṇare.

Cf. 8.6.39^a, mándasvā sū svārṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, índra sómasya pítāye: índrañ sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Val. 4).5^b, mahāñ ugrā iṣānakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idām no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tām tvā vayām havāmahe.

8.65.8^{ab}, idām te somyām mādhv ádhukṣann ádribhir nárah: 8.38.3^{ab}, idām vām madiráñ mādhv ádhukṣann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo bṛhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7^d (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

índreṇa yujá nīh sṛjanta vāgháto [vrajām gómantam açvínam,] ^{10.25.5^d}

sahásrañ me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómaṁ jujuṣāṇā á gahi: 1.16.5^a, sémām na stómaṁ á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahi tvád anyāḥ puruhūta káç canā mághavann ásti marḍitā; 1.84.19^c, ná tvád anyó maghavann ásti marḍitā.]

8.67.1^c, 10^c, sumṛīkāṇ (10^c, sumṛīkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītrāryaman: 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mitra dāçūṣe.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūṇa mītrāryaman.

8.67.4^c: 8.26.21^c, ávāṇsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, tēnā no ádhi vocata.

8.67.18^b: 8.18.12^b, ádityā yān múmocati.

8.68.1^d: índra çaviṣṭha sátpate: 8.13.12^a, índra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nānā hávanta útāye.

8.68.7^b, índraṁ codāmi pītāye: 3.42.8^b, sómaṁ codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)

tvótāsas tvá yujāpsú sūrye mahād dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyāma dhīvato dhīyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭubham íṣam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómaṁ çṛṇanti pṛçṇayaḥ.

8.69.3^d: 1.105.5^b, triṣṭv á rocané divāḥ.

8.69.4^b: 8.49(Vāl. 1).1^b, índram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajrīṇe mādhu.

8.69.7^b, gṛhām índraç ca gānvahi: 1.135.7^c; 4.49.3^b, gṛhām índraç ca gachatam.

8.69.9^d: 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índrāya pātave; 9.24.3^b, sóméndrāya pātave.
Added in proof.

8.69.11^{b+e} (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnīr viçve devā amatsata,

vāruṇa id ihā ksayat tām āpo abhy anūṣata vatsām saṁçiqvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmiṇo rāse viçve devā amatsata,

yādī góbhir vasāyāte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no giro vatsām saṁçiqvarīr iva,

yā indrasya hṛdamsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro viçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévāso ná kumārakāḥ.]

8.69.16^e : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājam āsate.

8.69.18^a : 1.30.9^a, ānu pratnāsyāukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármanā naçat.

8.71.6^c, prá no naya vásyó ácha : 6.47.7^b, prá no naya pratarām vásyó ácha ;
10.45-9, prá tām naya pratarām, &c.

8.71.8^c, tvám içīse vásūnām : 1.170.5^a, tvám içīse vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritíbhyaḥ ; 3.51.6^d, sákhe vaso jaritíbhyaḥ váyo
dhāḥ.

8.71.10^d, purupraçastām utāye : 8.12.14^c, purupraçastām utāya ṛtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásūm sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo viçi.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devām vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty ádhvaré ; 10.21.6^b, ágne prayaty ádhvaré.

8.71.13^b, íçe yó váryānām : 1.5.2^b ; 24.3^b, íçānam váryānām ; 10.9.5^a, íçānā
váryānām.

[8.72.3^b, rudrām paró manīśáyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śú svapa.

[8.72.16^a, ádhukṣat pipyúṣim iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aṣvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávah.

8.73.5^{ab}, yád adyá kárhi kárhi eic chuṣṛūyātām imám hávam : 5.74.10^{ab}, áṣvinā yád dha kárhi eic chuṣṛūyātām imám hávam.

8.73.10^b, ṣṛputám ma imám hávam : 2.41.13^b = 6.52.7^b, ṣṛputá ma imám hávam ; 8.85.2^b, imám me ṣṛputám hávam.

8.73.14^{ab}, á no gávyebhir áṣvyāih sahásrāir úpa gachatam : 6.60.14^{ab}, á no gávyebhir áṣvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhr̥ṣṇav á ruja : 9.108.6^d, varmīva dhr̥ṣṇav, &c.]

[8.74.5^a, am̐tam jātávedasam : 6.48.1^c, prá-pa vayám am̐tam jātávedasam.]

8.74.5^b, tirás támañsi darçatám : 3.27.13^b, tirás támañsi darçatáh.

8.74.7^c, mándra sujāta súkrato : 1.144.7^b, mándra svádháva ítajāta súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vākṣan váyo ná tūgryam : 8.3.23^c, ástam váyo ná tūgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, mā no asmín mahādhané párā varg bhārabh̐d yathā : 6.59.7^{cd}, mā no asmín mahādhané párā varktam gáviṣṭisu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b : 1.11.8^a, índram íṣanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 89.3^d, vājreṇa çatáparvaṇā.

8.76.5^c (Kurusuti Kāva ; to Indra)
marútvantam r̥jīṣīnam ójasvantam virap̐cinam,
índram gīrbhír havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmám r̥tīśāham vásor mandānam ándhasaḥ,

[abhí vatsām ná svásareṣu dhenáva, índram gīrbhír navāmahe. 2.2.2^b

8.76.6^a: 1.23.7^a, marútvantaṁ havāmahe.

8.76.6^c: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 6.59.10^d; 8.94.10^c—12^c, asyá sómasya
pitáye.

[8.76.7^b, pibā sómaṁ çatakrato: 3.37.8^c, indra sómaṁ, &c.]

8.76.9^b, sutāṁ sómaṁ diviṣṭiṣu: 1.86.4^b, sutāḥ sómo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva; to Indra)

pibéd indra marútsakhā [sutāṁ sómaṁ diviṣṭiṣu,]
vájraṁ çiqāna ójasā.

cf. 1.86.4^b

10.153.4^c (Devajāmaya Indramātaraḥ; to Indra)
tvām indra sajóśasam arkām bibharṣi bāhvóḥ,
vájraṁ çiqāna ójasā.

8.76.11^a: 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^b, ví pṛchad iti mātáram, ká ugráh ké ha çṛṇvire: 8.45.4^b, jātāḥ pṛchad
ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara: see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva; to Indra)

tvé vásūni sám-gatā víçvā ca soma sáubhagā,
sudátv áparihvṛtā.

9.4.2^b (Hiranyastūpa Āṅgirasa; to Soma Pavamāna)

[sānā jyótiḥ sánā svār, víçvā ca soma sáubhagā,
[áthā no vásyasas kṛdhi.]

cf. 9.9.9^c

refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kaçyapa: to Soma Pavamāna)
yávan-yavan no ándhasā puṣtām-puṣtām pári srava,
sóma víçvā ca sáubhagā.

8.80.2^c: 6.45.17^c, sá tvām na indra mṛṭaya; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanah: 6.44.10^d, kím aṅgá radhracódanam tvāhuh.

[8.80.7^c, iyám dhír ṛtvíyavati: 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíḥ).]

8.81.4^a: 8.24.19^a; 95.7^a, éto nv indram stávāma.

8.82.2^a: 1.23.1^a, tivráh sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé: 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5^a, túbhyāyām ádribhiḥ sutāḥ: 1.135.2^a, túbhyāyām sómah páripūto ádribhiḥ.

8.82.7^c–9^c, píbéd asya tvám iṣṣe.

8.82.9^b (Kusidin Kāva; to Indra)

yām te çyenāḥ padābharat tiró rájānsy áspṛtam,

píbéd asya tvám iṣṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunaḥçepa Ājigarti; to Soma Pavamāna)

eṣā dívam vy ásarāt tiró rájānsy áspṛtaḥ,

pávamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyām ṛtāsyā rathyaḥ.

[8.83.4^b, vāmām várūṇa çānsyam; 8.18.21^b, nṛvād varūṇa çānsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyām hí ṣṭhā sudānavaḥ.

8.83.9^b: 6.51.15^b, indrajyeṣṭhā abhidyavaḥ.

8.84.1^a, préṣṭham vo átithīm (stuṣé): 1.186.3^a, préṣṭham vo átithīm gr̥ṇiṣe.

8.84.1^c, agním rátham ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokām utá tmānā: 1.41.6^b, víçvaṁ tokām utá tmānā.]

8.84.8^b: 5.35.7^b, puroyāvānam ājīṣu.

8.85.1^a, á me hávaṁ nāsatyā: 1.183.5^d, á me hávaṁ nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvám.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imām me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imām hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáchataṁ dāçúṣo gr̥hām: 8.5.5^c; 22.3^d, gántārā dāçúṣo gr̥hām.]

8.86.1^c–3^c, tá vām víçvako havate tanūkṛthé.

8.86.1^d–5^d, má no ví yāuṣṭam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vāsiṣṭha, or others ; to Aṇvins)
 pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
 tā mandasānā mānuṣo duroṇā ā nī pātāṁ vėdasā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmam mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
 tā vāvrdhānā ūpa suṣtutīm divo gantām gaurāv ivēriṇam.

10.40.13^a (Ghoṣa Kākṣivati ; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattām rayīm sahāvīram vacasyāve,
 kṛtām tīrthām suprapāṇām ṇubhas patī sthānūm patheṣṭhām āpa durma-
 tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b : 1.47.8^d ; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt) ; 1.142.7^d,
 sīdataṁ barhīr ā sumāt.

8.87.3^a : 8.8.18^a, ā vām viṇvābhīr ūtibhiḥ : 8.8.1^a, ā no viṇvābhīr ūtibhiḥ ; 7.24.4^a,
 ā no viṇvābhīr ūtibhiḥ sajōṣāḥ.

8.87.3^b : 1.45.4^b ; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt : 1.47.8^d ; 8.87.2^b, ā barhiḥ sīdataṁ narā ;
 1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a : 8.8.2^a ; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b : 8.13.11^b, aṇvebhiḥ prūṣitāpsubhiḥ.

8.87.5^c, dāsra hīraṇyavartani ṇubhas patī : 1.92.18^b ; 5.75.2^c ; 8.5.11^b ; 8.1^c,
 dāsra hīraṇyavartani.

8.87.5^d : 1.47.3^b, 5^d ; 3.62.18^c ; 7.66.19^c, pātām sōmam ṛtāvrdhā.

8.87.6^a : 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhi vatsām nā svāsareṣu dhenāvaḥ : 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram gṛbhīr navāmahe : 8.76.5^c, indram gṛbhīr havāmahe.

8.88.2^d : 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d : 8.4.18^d, mānhiṣṭho vājasātaye : 1.130.1^s, mānhiṣṭham vājasātaye.

[8.89.1^a, bṛhād indrāya gāyata : 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa ; to Indra)
 āpādhmad abhiṇastīr aṇastihāthēndro dyumny ābhavat,
 devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.98.3^c (Nṛmedha Āṅgīrasa ; to Indra)

ṽibhrājañ jyōtiṣā svār āgacho rocanām divāh,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa ṣatāparvanā.

8.89.7^b: 9.107.7^d; 10.156.4^b, ā sūryam rohaya divi; 1.7.3^b, ā sūryam rohayad divi.

[8.90.5^a, tvām indra yaçā asi: 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantañ karambhiṇam apūpāvantañ ukthinañ.

8.91.3^d (Apālā Ātreya; to Indra)

ā canā tvā cikitsāmó 'dhi canā tvā némasi,
çānāir iva çanakāir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)

prā dhanvā soma jāgrvir indrāyendo pári srava,
dyumāntañ çuṣman ā bhara svarvidam.

9.29.6^c

The repeated pāda is refrain in 9.112.1^{ff}; cf. also 9.56.4^b, svādūr indo pári srava; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram abhī prā gāyata.

8.92.2^a: 8.15.1^b, puruhūtāñ puruṣtutām.

8.92.5^a, tám v abhī prārcata: 8.15.1^a, tám v abhī prā gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, indram sómasya pítāye.

8.92.6^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyā pítvā mādānām devó devasyāūjasā,
vīçvābhī bhūvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

asyā pítvā mādānām indro vṛtrāny apratí,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jāyema pṛtsú vajrivah.

[8.92.12^a: váyam u tvā ṣatakṛato: 6.45.25^a, imā u tvā ṣatakṛato.]

8.92.12^b: 1.91.13^b, gāvo nā yāvaseṣv ā.

8.92.14^c, 22^c, nā tvām indrāti ricyate.

8.92.17^b: 8.46.8^b, yā indra vṛtrahāntamaḥ.

[8.92.20^a, yāsmiṇ vīḍvā ādhi ṇṛīyaḥ: 1.139.3^d, yuvōr vīḍvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tām id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, ā tvā viṇantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva sindhavaḥ.

8.92.25^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
āram ācāvāya gāyati ṇṛtākakṣo āram gāve,
āram indrasya dhāmne.

9.24.5^c (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)
īndo yād ādribhiḥ sūtāḥ pavitraṁ paridhāvasi,
āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Ṣrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with ācāvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10^b.

8.92.28^c: 8.45.10^b, āram te ṇakra dāvāne.

8.92.30^c: 8.13.14^b, mātṣvā sūtāsya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)
sā na indraḥ ṇivāḥ sākḥācāvāvad gómād yāvamat,
urúdhāreva dohate.

9.69.8^b (Hiranyastūpa Āṅgirasa; to Pavamāna Soma)
ā naḥ pavaṣva vāsumad dhīraṇyavad ācāvāvad gómād yāvamat suvīryam,
yūyām hí soma pitāro māmā sthāna divó mūrdhānaḥ prāsthita
vayaskṛtāḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yād vā pravṛddha satpate: 8.12.8^a, yādī pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)

yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sárvāṁs tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Vāl. 5).3^{cd}, yé parāvāti sunviré jāneṣv ā yé arvāvātīndavaḥ. See Hillebrandt, *Ved. Myth.* 1.123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī çuṣmaṁ saparyataḥ.

[8.93.19^c, káyā stotṛbhya ā bhara : see under 5.6.1^c.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapītaye.

8.93.22^b, uçánto yanti vītāye : 1.5.5^b, çúcayo yanti vītāye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamādyā.

[8.93.25^a, túbhyan sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny ā bhara : 10.191.1^d, sá no vāsūny ā bhara.]

8.93.30^b : 8.17.3^c ; 51(Vāl. 3).6^d ; 61.14^d, sutāvanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhúm rayím : 4.37.5^a, ṛbhúm ṛbhukṣaṇo rayím.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryá ā sádā gṛṇanti káravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútāḥ sómapītaye.

[8.94.4^a, ásti sómo ayám sutáh : 5.40.2^b ; 8.13.32^b, víṣā sómo ayám sutáh.]

[8.94.8^b, devānām ávo vṛṇe : 1.38.10^b, indrāgnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, maruṭaḥ sōmapīṭaye.

8.94.10^c–12^c, āsya sōmasya pītāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsām ná mātārah.

[8.95.2^b, sutāsa indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutēsv indra girvaṇaḥ.]

8.95.3^c (Tiraçer Āṅgirasa; to Indra)

[pībā sōmaṁ mādāya kām, indra çyenābhṛtaṁ sutām, ~~cf.~~ cf. refrain, 8.36.1^b–6^b
tvām hí çāçvatīnām pātī rāja viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvām hí çāçvatīnām indra dartā purām āsi,
hantā dāsyor mánor vṛdhāḥ pátir divāḥ.

8.95.6^b, indram ukthāni vāvṛdhūḥ: 8.6.35^a, indram ukthāni vāvṛdhūḥ (verb without accent).

8.95.6^d (Tiraçer Āṅgirasa; to Indra)

tām u ştavāma yām gira indram ukthāni vāvṛdhūḥ, ~~cf.~~ 8.6.35^a
purūṇy asya pūṇsyā sişāsanto vanāmahe.

9.61.11^c (Amahīyu Āṅgirasa; to Soma Pavamāna)

[enā viçvāny aryā ā] dyumnāni mānuṣāṇām, ~~cf.~~ cf. 9.61.11^a
sişāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya: 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the tria 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāni jighnase: 8.15.3^b, éko vṛtrāni, &c.]

[8.95.9^d, çuddhó vājam sişāsasi: 9.23.6^c, indo vājam sişāsasi.]

[8.96.5^b, madacyútam áhaye hantavā u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçer Āṅgirasa, or Dyutana Māruti; to Indra)

vṛtrāsya tvā çvasāthād īsamāṇā viçve devā ajahur yé sakhāyaḥ,
marúdbhir indra sakhyām te astv áthemā viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Saucika; to Devāḥ)

ā vo yakşy amṛtatvām suvīraṁ yāthā vo devā vārivaḥ kārāni,
ā bāhvór vājram indrasya dheyaṁ áthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa ; 5.83.1^b ; stuhī parjānyaṁ namasā vivāsa.

[8.96.15^c, viṣa ādevīr abhy ācāranthī : 6.49.15^e, viṣa ādevīr abhy aṇāvāma. Added in proof.]

8.96.21^b (Tiraçer Āṅgīrasa, or Dyutana Maruti : to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyó jajñānó hávyo babhūva,
kṛnvānn āpaṁsi nāryā purūṇi sōma ná pitó hávyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya ; to Agni)

ādha hy āgne mahnā niśādyā sadyó jajñānó hávyo babhūtha,

ṭām te devāso ānu kētam āyann, ādhāvardhanta prathamāsa ūmah.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *Prol.*, p. 70 ; Arnold, *VM.*, p. 315.

8.97.4^{ab} : 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d : 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b : 9.12.6^b, samudrāsyādhi viṣṭāpi ; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ : 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antārikṣa ā gahi : 5.73.1^d, yād antārikṣa ā gatam.

8.97.6^d : 4.31.12^b, indra rāyā pārīṇasā ; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā suté.

8.97.11^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^b ; 9.12.2^c, indram sōmasya pītāye.

8.97.15^c : 7.37.5^d, kadā na indra rāyā ā daṣasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa ; to Indra)

tvām indrābhibhūr asi ṭvām sūryam arocayaḥ,

cf. 8.98.2^b

viçvākarmā viçvādevo mahān asi.

10.153.5^a (Devajāmaya Indramātarah ; to Indra)

tvām indrābhibhūr asi viçvā jātāny ójasā,

sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ : 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa ; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,

ṭdevās ta indra sakhyāya yemire.

8.98.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Sūrya)
 vibhrājañ jyōtiṣā svār āgacho rocanām divāh,
 yēnemā viṣvā bhūvanāny ābhṛtā viṣvākarmaṇā viṣvādevyāvātā.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viṣvādevyāvātā, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī ṣaṣvatīnām.

8.98.11^c: 3.42.6^c; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutéṣv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, ṣatāmūtiṁ ṣatákratum : 8.46.3, ṣatāmūte ṣatákrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dādhami te mādghuno bhakṣām āgre hitás te bhāgāḥ suto astu sómaḥ,
 ásaḥ ca tvām dakṣiṇatāḥ sákhā mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)
 abhí prēhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhómi te dharūṇam mādghvo ágram ubhá upāñcū prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viṣvā jātāny abhy āsmi mahnā : 2.28.1^b, viṣvāni sánty abhy āstu mahnā.

8.100.12^a: 4.18.11^d, sákhe viṣṇo vitarām ví kramasva.

8.101.2^b: 5.65.2^b, rájānā dirghaṣṛúttamā.

8.101.2^d: 1.47.7^d; 137.2^e; 5.79.8^c, sākām sūryasya raṣmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, prāti havyāni vitāye.

8.101.8^d: 3.62.18^a, gr̥ṇānā jamādagninā; 7.96.3^c, gr̥ṇānā jamadagnivāt; 9.62.24^c; 65.25^b, gr̥ṇānó jamādagninā.

8.101.9^d: 2.41.2^b, ayām ṣukró ayāmi te; 4.47.1^a, vāyo ṣukró ayāmi te.

[8.101.11^c, mahās te sató mahimā panasyate: 10.75.9^c, mahān hy āsya mahimā panasyāte.

[8.101.13^c, citréva prāty adarṣy āyatī: 7.81.1^a, prāty u adarṣy āyatī.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hāpatír yúvā.

8.102.3^a: 8.21.11^a, tvāyā ha svid yujā vayām.

8.102.4^c–6^c, agním samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)
ayām víṣvā abhí ṣriyo 'gnír devéṣu patyate,
á vājāir úpa no gamat.

9.45.4^c (Ayāsa Āṅgīrasa; to Pavamāna Soma)
áty ū pavítram akramíd vājī dhūram ná yūmani,
índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhūram in 9.45.4^b; this is neither necessary nor convincing: vājī and dhūram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agním yajñéṣu pūrvyām.

8.102.11^a: 3.9.8^b; 8.43.31^b, ṣirām pāvakāṣocīṣam; 10.21.1^d, ṣirām pāvakāṣocīṣam vívakṣase.

8.102.12^a: 4.15.6^a, tám árvantaṁ ná sūnasīm.

8.102.16^b, tepānó deva ṣocīṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, á devān vakṣi yáksi ca.

8.102.17^c: 4.8.1^b, havyavāham ámartyam; 3.10.9^c, havyavāham ámartyam sahovídam.

[8.102.18^b, āgne dūtām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agniṁ dhīrbhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte áksiti ṇrávaḥ ; 9.66.7^c, dádhāno áksiti ṇrávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, víḡvā vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

áçvaṁ ná gīrbhī rathyaṁ sudānavo marmrjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vṛtrahántamaḥ,
pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhas in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇare : 8.65.2^b, mādāyāse svāṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmitra ; to Soma Pavamāna)
svādiṣṭhayā mādiṣṭhayā pávasva soma dhārayā,
indrāya pātave sutāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vāsūni saṁjāyan pávasva soma dhārayā,
inú dvēṣāṁsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ā naḥ çūṣmaṁ nṛṣāhyaṁ vīrāvantaṁ puruṣpṛham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmitra ; to the same)
vācō jantūḥ kavīnām pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksāya naḥ kave pávasva soma dhārayā,
indrāya pātave sutó ṽmitrāya vāruṇāya ca.ṽ

§ 9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmitra ; to Soma Pavamāna)
abhy āṛṣa mahānām devānām vītīm āndhasā,
abhi vājam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhi tyām pūrvyām mādām ṽsuvānó arṣa pavitra ā,ṽ
abhi vājam utá çrávaḥ.

§ 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sutāḥ,
abhi vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrīṇām ṽrayīm gómantam açvīnam,ṽ
abhi vājam utá çrávaḥ.

§ 8.6.9^b

9.1.9^c: 8.69.10^d; 9.4.4^b, sómam indrāya pātave ; 9.24.3^b, sóméndrāya pātave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)

asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
çūro maghā ca manhate.

9.106.3^a (Agni Cakṣuṣa ; to Soma Pavamāna)

asyéd indro mádeṣv á grābhām grbhṇīta sānasīm,
vājraṁ ca vīṣaṇaṁ bharat sám apsujīt.

For 9.106.3 cf. Geldner, Ved. Stud. ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām grbhṇīta sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sám grbhāya 'make a catch rich in cattle'. Cf. Bloomfield, IF. xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)

pāvasva devavīr āti pavitraṁ soma rāñhyā,

[īndram indo vīṣā viça.]

ॐ १.१७६.१^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)

sá vāhniḥ soma jágrīṇi pāvasva devavīr āti,

[abhi kóçaṁ madhuçūtam.]

ॐ १.२३.४^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, īndram indo vīṣā viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)

ádhuksata priyāṁ mādhu dhārā sutāsya vedhāsah,
apó vasiṣṭa sukrátuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)

dívō ná sánu pipyúṣi dhārā sutāsya vedhāsah,
vīthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)

mahāntaṁ tvā mahír ānv āpo arṣanti síndhavaḥ,
yád góbbhir vāsaiṣyāse.

9.66.13^{bc} (Çataṁ Vāikhānasah ; to Soma Pavamāna)

prā ṇa indo mahé rāṇa āpo arṣanti síndhavaḥ,
yád góbbhir vāsaiṣyāse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a; 125.5^c.

[9.2.6^a, ácikradad vīṣā hāriḥ : 9.101.16^c, kánikradad vīṣā, &c.]

9.2.6^c, sám sūryeṇa rocate : 8.9.18^b, sám sūryeṇa rocase.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)

gíras ta inda ójasā marmṛjyānte apasyúvaḥ,
yábhir mādāya çumbhase.

9.38.3^{bc} (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 eṭāṁ tyāṁ harito dāṇa marmṛjyānte apasyúvaḥ.
 yābhir mādāya cūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyúvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāṇa haritāḥ are evidently = dāṇa kṣipāḥ (kṣipāḥ), vṛṇāḥ, yuvatāyaḥ, svāsūrah, jāmayāḥ, yōṣaṇāḥ, tritāṣya yōṣaṇāḥ, &c.; cf. also pāñca vrātā apasyúvaḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyúvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyāmāno daṇābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indūṁ marmṛjanta . . . ātyāṁ ná; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyúvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aṇvasā vājasā utā: 6.53.10^b, aṇvasāṁ vājasām utā.

[9.2.10^c, ātmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Ḣunaḥṇepa Ājigarti ; to Soma Pavamāna)
 eṣā devō āmartyaḥ parṇavīr iva dīyati,
 abhī drōṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā sómo āti dhāraya pāvamāno asiṣyadat,
 abhī drōṇāny āsādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dāṇūṣe.

9.3.7^c (Ḣunaḥṇepa Ājigarti ; to Soma Pavamāna)
 eṣā divaṁ ví dhāvati tiró rájāṁsi dhārayā,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kāṇyapa, or Devala Kāṇyapa ; to Soma Pavamāna)
 jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,
 vícivā āpa dvīṣo jahi.

9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájánsy áspṛtaḥ ; 8.82.9^b, tiró rájánsy áspṛtam.

9.3.9^{a+b} (Çunahçepa Ājigarti ; to Soma Pavamāna)
eṣá prātnéna jánmanā devó devébhyaḥ sutáḥ,
háriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)
eṣá prātnéna mánmanā devó devébhyas pári,
dhārayā pavate sutáḥ.
9.99.7^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sá mṛjyate sukārmabhir devó devébhyaḥ sutáḥ,
vidé yád asu saṁdadir mahír apó vi gāhate.
9.103.6^b (Dvita Āptya ; to Soma Pavamāna)
pári sāptir ná vājayúr devó devébhyaḥ sutáḥ,
vyānaçih pávamāno ví dhāvati.

9.3.10^c

cf. 9.70.4^a

9.7.2^b

9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, i. 188, 207, 215. The expression prātnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prātnéna mánmanā in 9.42.2 : 'To the accompaniment of an old composition does this god . . . purify himself' ; cf. 8.6.11 ; 76.6. Or, perhaps, 'By means of an old device, &c.' ; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prātnéna mánmanā girāḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^c, and cf. the pāda, sómo devébhyaḥ sutáḥ, 9.28.2^b.

9.3.10^c (Çunahçepa Ājigarti ; to Soma Pavamāna)
eṣá u syá puruvrató jajñāno janāyann iṣaḥ,
dhārayā pavate sutáḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
eṣá prātnéna mánmanā devó devébhyas pári,
dhārayā pavate sutáḥ.

9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiraṇyastūpa Āṅgīrasa ; to Soma Pavamāna)
sánā ca soma jési ca pávamāna máhi çrávaḥ,
áthā no vásyasas kṛdhi.

refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
pávamāna máhi çrávo gām áçvaṁ rāsi vīrávat,
sánā medhām sánā svāḥ.

cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
çárdhan támānsi jighnase víçvāni dāçúso grhé.

c : 8.43.32^c ; d : 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifnest thyself, (for us) great glory ; moreover make us richer !' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rīg-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, sā tvām agne vibhāvasuḥ srjān sūryo nā raqmībhiḥ, gārdhan tāmāṁsi jighnase; cf. also 9.66.24, pāvamāna ṛtām bṛhāc chukrām jyōtir ajiṇat, kṛṣṇā tāmāṁsi jāñghanat. It is therefore unlikely that māhi grāvaḥ in 9.100.8 depends, as accusative of goal, upon yāsi. In the second place the fourth pāda, viçvāni dāçūso grhé, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, tvām vāsūni puṣyasi viçvāni dāçūso grhé. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c—10^c, āthā no vāsyasas kṛdhi.

[9.4.2^a, sánā jyōtīḥ sánā svāḥ: 9.9.9^c, sánā medhām sánā svāḥ.]

9.4.2^b: 8.78.8^b, viçvā ca soma sūubhagā: 9.55.1^c, sóma viçvā ca sūubhagā.

[9.4.3^a, sánā dākṣam utā krátum: 10.25.1^b, máno dākṣam utā krátum.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, táva krátvā távotíbhīḥ.

9.4.7^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy āṛṣa svāyudha sóma dvibārhasaṁ rayīm,

āthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

punāná indav ā bhara, sóma dvibārhasaṁ rayīm,
vīṣann indo ná ukthyām.

☞ 9.40.6^a

9.100.2^b (Rebhasūnū Kaçyapāu; to Soma Pavamāna)

punāná indav ā bhara, sóma dvibārhasaṁ rayīm,
tvām vāsūni puṣyasi viçvāni dāçūso grhé.]

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avīṛdhan pāvamāna vídharmaṇi,

āthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.64.9^b (Kaçyapa Mārīca; to Soma Pavamāna)

hinvánó vācam iṣyasi pāvamāna vídharmaṇi,
ākṛān devó ná sūryaḥ.]

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

tvām rihanti mātaro hāriṁ pavitre adrūhaḥ,

ṽatsām jātam nā dhenāvahḥ pāvamāna vidharmaṇi. § cf. 6.45.28^c

For the repeated pāda see Bergaigne, iii. 218, note ; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ākrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krādaṁ devó, &c. ; cf. for that pāda, sómo devó ná sūryah, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumān ; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhiḥ prācīnam ójasā ; 1.188.4^a, prācīnam barhír ójasā.

9.5.8^c, imām no yajñām á gaman : 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhí tyām mádyam (3^a, pūrvyām) mādām.

9.6.3^a : 9.1.4^c ; 51.5^c ; 63.12^c, abhí vājam utá çrávah.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ṽabhí tyām pūrvyām mādāmḥ suvānó arṣa pavitra á,

§ 9.6.2^a

ṽabhí vājam utá çrávah.

§ 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhārad vājam no ándhasā,

suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra á, cf. also 9.63.16^b, rāyé arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ánu drapsāsa índava ápo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur ápo ná pravatā yatíḥ,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

yām átyam iva vājīnam mrjānti yóṣaṇo dáça,

vāne krīlantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)

sám i sákhāyo asvaran vāne krīlantam átyavim,

índum nāvā anūṣata.

9.106.11^b (Agni Cakṣuṣa ; to Soma Pavamāna)

dhībhír hinvarianti vājīnam vāne krīlantam átyavim,

abhí triprsthām matáyah sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sutāḥ,
pāyo yād asya pipāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatāmagho] vimāno rájasah kavīḥ, § 8.34.7^b
índrāya pavate mádaḥ.

9.106.2^b (Agni Cākṣuṣa ; to Soma Pavamāna)
ayām bhārāya sānasír índrāya pavate sutāḥ,
sómo jātīrasya cetati yāthā vidé.

9.107.17^a (Sapta Rṣayah ; to Soma Pavamāna)
índrāya pavate mádaḥ sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati [tām i mrjanty āyávaḥ.] § 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārā mádhvo agriyó mahír apó ví gāhate,
havír haviṣṣu vāndyaḥ.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukārmabhir [devó devébhyaḥ sutāḥ,] § 9.3.9^b
vidé yād āsu saṁdadír mahír apó ví gāhate.

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vācó agriyó vṛṣáva cakradad vāne,
sádmābhí satyó adhvarāḥ.

9.107.22^b (Sapta Rṣayah ; to Soma Pavamāna)
mrjānó vāre pávamāno avyāye vṛṣáva cakrado vāne,
devānām soma pavamāna niṣkṛtām [góbhir añjānó arṣasi.] § 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kāvya kavír nṛmṇā vāsāno arṣati,
svār vājī siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhí gāvyaṇi vītāye nṛmṇā punānó arṣasi,
sanádvājaḥ pári srava.

9.74.1^b (Kakṣivāt Dāirghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad vāne svār yād vājy āruṣāḥ siṣāsati,
divó rétaṣa sacate payovṛdhā tām imahe sumatí çārma sapráthaḥ.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ávyo vāre pári priyám ṛháriṁ hinvanti ádribhiḥ,
ṛpávamānaṁ madhuçcūtam.]

cf. 9.26.5^b

cf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

táva pratnébhir ádhvabhir ávyo vāre pári priyáh,
sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

punānāḥ soma jágrvir ávyo vāre pári priyáh,
tvám vípro abhavó 'ṅgirastamo mádhvā yajñám mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)

indrasya soma rádhase punāno hárdi codaya,

ṛtasya yónim āsadam.]

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

indrasya soma rádhase çám pavasva vicarṣaṇe,
prajāvad réta á bhara.

9.8.3^c: 3.62.13^c; 9.64.22^c, ṛtasya yónim āsadam ; 5.21.4^d, ṛtasya yónim āsadaḥ.

9.8.9^c: 7.96.6^c, bhakṣīmáhi prajám iṣam.

9.9.9^a: 9.4.1^b; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám sánā svàḥ : 9.4.2^a, sánā jyótiḥ sánā svàḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá svānáso ráthā ivárvanto ná çravasyávaḥ,
sómāso rāyē akramuḥ.

9.66.10^c (Çatām Vāikhānasāḥ ; to Soma Pavamāna)

pávamānasya te kave vājīn sárgā asṛkṣata,
árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

hinvánāso ráthā iva dadhanviré gábhastyoḥ,
bhárāsaḥ kārīṇām iva.

9.13.7^c (The same)

vāçrá arṣantíndavo ṛbhī vatsám ná dhenávaḥ,
dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

indrāya soma pátave mādāya pári śicyase,

ṛmanaçcīn mánasas pátīḥ.]

cf. 9.11.8^c

9.98.10^a (Ambarīṣa Vārṣāgira and R̥jīṣvan Bhāradvāja; to Soma Pavamāna)
 īndrāya soma pātave vṛtraghné pári śicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.
 9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
 īndrāya soma pātave nībhīr yatāḥ svayudhó madāntamaḥ,
 pāvasva mādhumattamaḥ.] § 9.64.22^b

[9.11.8^c, manaṣeīn mānasas pātīḥ : 9.28.1^b, viçvavīn mānasas pātīḥ.]

9.12.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 sómā asrgram índavaḥ sutā ṛtāsya sūdane,
 īndrāya mādhumattamaḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 pári vāje ná vājayúm ávyo vūreṣu siñcata,
 īndrāya mādhumattamam.
 9.67.16^b (Jamadagni; to Soma Pavamāna)
 pāvasva soma mandáyann īndrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsám ná mātāraḥ : 6.45.28^c, vatsám gāvo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, índram sómasya pītāye.

9.12.6^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prá vācam índur iṣyati samudrāsýádhi viṣṭápi,] § 8.34.13^b
 jínvan kóçam madhuçútam.

9.35.4^a (Prabhūvasu Āngirasa; to Soma Pavamāna)
 prá vājam índur iṣyati sīṣasan vājasú ṛṣīḥ,
 vratá vidaná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated pāda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛṣi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^a cf. under 9.23.4.

9.12.6^b: 8.97.5^b, samudrāsýádhi viṣṭápi; 8.34.13^b, samudrāsýádhi viṣṭápah;
 9.107.14^c, samudrāsýádhi viṣṭápi manīṣīnaḥ.

[9.12.7^a, nityastotro vānaspātīḥ; 1.91.6^c, priyastotro vānaspātīḥ.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhi priyā divās padā sómo hinvānó arṣati,
víprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āngirasa ; to Soma Pavamāna)
matí juṣṭó dhiyā hitāḥ sómo hinve parāvāti,
víprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómāḥ punānó arṣati sahásradhāro átyaviḥ,
vāyór indrasya niṣkṛtām.

9.28.6^b (Priyamedha Āngirasa ; to Soma Pavamāna)
eṣā çuṣmy ádābhyaḥ sómāḥ punānó arṣati,
[devāvīr aghaçaḥsahā.]

9.24.7^c

9.42.5^c (Medhyātithi Kāva : to Soma Pavamāna)
[abhi víçvāni vāryā] bhī devān ṛtāvīdhaḥ,
sómāḥ punānó arṣati.

9.42.5^a

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)
[ayām pūṣā rayīr bhāgaḥ] sómāḥ punānó arṣati,
pātir víçvasya bhūmano vy ākhyad ródasi ubhé.

8.31.11^a

For 9.101.7^a see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pávante vājasātaye sómāḥ sahásrapājasah,
grṇāná devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāva ; to Soma Pavamāna)
vāvṛdhānāya túrvaye pávante vājasātaye,
sómāḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye víprasya grṇató vṛdhé,
[soma rāsva suvīryam.]

cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávasva vājasātamaḥ pavitre dhārayā sutāḥ,
indrāya soma viṣṇave [devébhyo mādhumattamaḥ.]

9.100.6^d

9.107.23^a (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

pávasva vājasātaye 'bhī víçvāni kávyā,
tvām samudrām prathamó ví dhārayo devébhyaḥ soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utá no vājasātaye pávasva brhatír íṣah,
dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva; to Soma Pavamāna)
góman naḥ soma vīrávad ṛāçvāvad vājavat sutāḥ,
pāvasva br̥hatīr īṣaḥ.

9.41.4^c

9.13.5^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām á suvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
té no vṣṭīm divās pári, pávantām á suvīryam,
suvāná devāsa índavaḥ.

2.6.5^a

[9.13.7^b, abhí vatsām ná dhenávaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
jūṣṭa índrāya matsaráḥ ṛpavamāna kánikradat,
vīçvā ápa dvīṣo jahi.

9.3.7^c

9.61.28^c (Amahīyu Āṅgīrasa; to Soma Pavamāna)
pāvasvendo vīṣa sutāḥ kṛdhí no yaçáso jáne,
vīçvā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
apaghnánto árāvṇaḥ pávamānaḥ swardīçṇaḥ,
yónāv ṛtásya sīdata.

9.63.5^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛṇvānto vīçvam áryam,
apaghnánto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samīcinā anūṣata ḥárim hinvanty ádribhiḥ,
yónāv ṛtásya sīdata.

9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stingy, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third pāda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sīdata cannot contain exhortation to the priests to sit down. This is indeed true: the pāda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The pāda, ḥárim hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtásya yónim āsādam, under 3.62.13^c; yónāv ṛtásya sīdatam, under 3.62.18^c.

9.14.3^b: 8.69.11^b, viçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhir yó vivásvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirṇijam.

9.86.26^c (Prçṇayah, alias Ajā Rṣiganāḥ ; to Soma Pavamāna)
induh punānó āti gāhate mṛdho viçvāni kṛṇvān supāthāni yājyave,
gāḥ kṛṇvānó nirṇijam haryatāḥ kavir ātyo ná krīlan pāri vāram arṣati.
9.107.26^d (Sapta Rṣayah ; to Soma Pavamāna)
apó vāsānah pāri kóçam arṣat, īndur hiyanāḥ sotībhiḥ, 9.30.2^a
janāyañ jyótir mandānā avivaçad gāḥ kṛṇvānó ná nirṇijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣā dhiyā yāty āṇvyā çūro rāthebhir açúbhiḥ,
gáchann indrasya niṣkṛtām.

9.61.25^c (Amahiyu Āṅgirasa ; to Soma Pavamāna)
apaghnān pavate mṛdhó 'pa sómo árāvnaḥ, 9.61.25^a
gáchann indrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . rāthebhir in the first distich.—The cadence indrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣā hitó ví niyate : 9.27.3^a, eṣā nībhir ví niyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mrjanti mārjyam ūpa drōṇeṣv āyávaḥ,
pracakṛānām mahír iṣaḥ.

9.46.6^a (Ayāsyā Āṅgirasa ; to Soma Pavamāna)
etām mrjanti mārjyam pávamānām dáça kṣipah,
indrāya matsarám mādām.

Cf. 9.63.20^a, kavīm mrjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣípo mrjānti saptá dhítayah,
svāyudhām madintamam.

9.61.7^a (Amahiyu Āṅgirasa ; to Soma Pavamāna)
etām u tyām dáça kṣípo mrjānti síndhumātaram,
sām ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra ā sṛja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsú duṣṭāram sómam pavitra ā sṛja, 1.28.9^b
punihindrāya pátave.

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvaryo ādribhiḥ sutām ṛsomaṁ pavitra ā sṛja,
 punihindrāya pātave. ☞ 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cetasā sōmaḥ pavitre arṣati,
 krātvā sadhāstham āsadat.

9.17.3^b (The same)
 ātyūrmir matsarō mādaḥ sōmaḥ pavitre arṣati,
 ṛvighnān rākṣāṁsi devayūḥ. ☞ 9.17.3^c

9.37.1^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá sutāḥ pītāye vīṣā sōmaḥ pavitre arṣati,
 ṛvighnān rākṣāṁsi devayūḥ. ☞ 9.17.3^c

Cf. āgūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punānō rūpē avyāye vīçvā ārṣann abhī çriyaḥ,
 çūro ná gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 āviçān kalāçaṁ sutō vīçvā ārṣann abhī çriyaḥ.
 çūro ná gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhūrā sutāsya vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaçcītaṁ tana punānā āyūṣu,
 āvyo vāraṁ vī dhāvati.

9.64.25^a (Kāçyapa Marīca ; to Soma Pavamāna)
 tvām soma vipaçcītaṁ punānō vācam iṣyasi,
 ṛindo sahāsrabharṇasam. ☞ 9.30.1^c
☞ 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vājī hitō nṛbhir vīçvavīn mānasas pātīḥ,
 āvyo vāraṁ vī dhāvati. ☞ cf. 9.11.8^c

9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
 sōmaḥ punānā ūrmināvyo vāraṁ vī dhāvati,
 ṛāgre vācāḥ pāvamānaḥ kánikradat. ☞ cf. 9.3.7^c

9.74.9^b (Kakṣīvat Dāirghatamasa ; to Soma Pavamāna)
 adbhīḥ soma papṛcānāsya te rāsó vyo vāraṁ vī pavamāna dhāvati,
 sá mrjyāmānaḥ kavībhir madintama ṛsvādasvéndrāya pavamāna pītāye. ☞ 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devām with vipaścītam, having in mind, as he states doubtfully in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā nimméneva sindhavo ghnānto vṛtrāṇi bhūrṇayah,
sómā asrgram āçāvah.

9.23.1^a (The same)
sómā asrgram āçavo mádhora mādasya dhārayā,
[abhi víçvāni kāvya.]

9.23.1^c

Cf. the pāda, eté asrgram āçāvah, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
átyūrmir matsaró mádah sómah pavítre arṣati,
vighnán rákṣāṇsi devayúh.

9.37.1^{bc} (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá sutāh pītāye víṣā sómah pavítre arṣati,
vighnán rákṣāṇsi devayúh.

9.56.1^{bc} (Avatsāra Kāçyapa ; to Soma Pavamāna)
pāri sóma ṛtām brhád āçúh pavítre arṣati,
vighnán rákṣāṇsi devayúh.

9.17.4^{a+b} (Asita Kāçyapa ; to Soma Pavamāna)
á kalāçeṣu dhāvati pavítre pári śicyate,
ukthāir yajñēṣu vardhate.

9.67.14^a (Viçvāmitra ; to Soma Pavamāna)
á kalāçeṣu dhāvati çyenó várma ví gāhate,
abhi drónā kánikradat.

9.42.4^b (Medhyātithi Kāṇva ; to Soma Pavamāna)
duhānāh pratnām it páyah pavítre pári śicyate,
krāndan devān ajjjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tām u tvā vājīnam náro dhībhir víprā avasyávah,
mrjānti devātātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

[kavīm mrjantī mārjyaṁ, dhībhir viprā avasyāvaḥ, cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyāvaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplology).

9.17.8^c : 1.137.2^g, cārur ṛtāya pītāye.

9.18.1^c–7^c, mādēṣu sarvadhā asi.

9.18.5^a : 8.6.17^a, yā imé ródasi mahí : 3.53.12^a, yā imé ródasi ubhé.

[9.19.1^c, tán naḥ punāná ā bhara : sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c : 5.71.2^c ; 7.94.2^c, iṣāná pipyatam dhíyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ávāvaçanta dhítāyo vṛṣabhásyádhi rétasi,
sūnór vatsásya mātārah.

9.66.11^c (Çatam Vāikhānasāḥ ; to Soma Pavamāna)

[āchā kōçaṁ madhuçútam, āsrgraṁ vāre avyāye, 9.66.11^a
ávāvaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ūpa çikṣāpatasthūṣo bhiyāsam ā dhehī çātruṣu,
pāvamāna vidā rayīm.

9.43.4^a (Medhyatithi Kāva ; to Soma Pavamāna)

pāvamāna vidā rayīm [asmābhyaṁ soma suçrīyam, 9.43.4^b

[īndo sahāsravarcasam, cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pāvamāna vidā rayīm [asmābhyaṁ soma duṣṭāram, 9.43.4^b

yó dūṇāço vanuṣyatā.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prā kavir devāvitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhī spṛdhah.

9.38.1^b (Rahugana Āṅgīrasa ; to Soma Pavamāna)

eṣā u syā vṛṣā rāthó 'vyo vārebhir arṣati,

[gāchan vājāṁ sahasrīnam, cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sá váhnir apsú duṣtāro mṛjyāmāno gābhastyoḥ,
sómaç camūṣu sīdati.

9.36.4^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)
ḷgumbhāmāna ṛtāyūbhir, mṛjyāmāno gābhastyoḥ,
ḷpāvate vāre avyāye.

9.36.4^a9.36.4^c

9.64.5^b (Kāçyapa Mārīca ; to Soma Pavamāna)
ḷgumbhāmānā ṛtāyūbhir, mṛjyāmānā gābhastyoḥ,
ḷpāvante vāre avyāye.

9.36.4^a9.36.4^c

9.65.6^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yád adbhiḥ pariṣicyāse mṛjyāmāno gābhastyoḥ,
drūṇā sadhāstham aṇuṣe.

9.99.6^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
ḷsá punānó madāntamaḥ, sómaç camūṣu sīdati,
paçāu ná réta ādādhat pátir vacasyate dhiyāḥ.

9.50.5^a

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
kṛlūr makhó na mañhayūḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)
grāvnā tunnó abhiṣtutaḥ pavitraṁ soma gachasi,
dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)
pāvamāna ṛtāḥ kavīḥ sómaḥ pavitraṁ āsadat,
dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
pāvamāno vy aṇavad raçmibhir vājasātamah,
dádhat stotré suvīryam.

Cf. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté dhāvantīndavaḥ sómā índrāya ghṛṣvayaḥ,
matsarāsaḥ svarvīdaḥ.

9.107.14^d (Sapta Rṣayah ; to Soma Pavamāna)
ḷabhi somāsa āyāvaḥ pāvante mādyaṁ mādamaḥ,
ḷsamudrāsyādhi viṣṭāpi manīṣīno, matsarāsaḥ svarvīdaḥ.

9.23.4^{ab}8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté pūtā vipaçcītaḥ sómāso dādhyāçiraḥ,
vipā vy ānaçur dhiyāḥ.

1.5.5^c

9.101.12^{ab} (Manu Sāhvarāṇa; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyāçirah,

☞ 1.5.5^c

sūryāso nā darçatāso jigatnāvo dhruvā ghr̥tē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sōmāso dādhyāçirah.

9.23.1^a: 9.17.1^c, sōmā asrgram āçāvah.

9.23.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

sōmā asrgram āçāvo, mādhor mādasya dhārāyā,

☞ 9.17.1^c

abhī viçvāni kāvya.

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhīr utībhīh,

abhī viçvāni kāvya.

9.63.25^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāvamānā asrksata, sōmāḥ çukrāsa indavaḥ,

☞ 9.63.25^a

abhī viçvāni kāvya.

9.66.1^b (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)

pāvasva viçvacarṣaṇe 'bhī viçvāni kāvya,

sākhā sākhībhyā īdyaḥ.

☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weisheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weisheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viçvāni kāvya, 2.5.3^c; vidād viçvāni kāvya 10.21.5^b; and yāsmīn viçvāni kāvya 8.41.6^a.

9.23.4^{ab+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōçaṁ madhuçūtām.

9.107.14^{ab} (Sapta Ṛṣayaḥ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

samudrāsyādhi viṣṭāpi manīṣiṇo, matsarāsāḥ svarvidāḥ.

☞ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sā vāhniḥ soma jāgrīḥ pāvasva devavīr āti,

☞ 9.2.1^a

abhī kōçaṁ madhuçūtām.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōçaṁ madhuçūtām, under 9.66.11; pāri kōçaṁ, &c., 9.103.3^a; also jīnvan kōçaṁ, &c., 9.12.6^c.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājaṁ siṣāsasi: 8.95.9^d, çuddhō vājaṁ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītvā mādānām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 çrīṇānā apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)

pávamānāsa índavas ṭtirāḥ pavítram āçávaḥ,
 índram yāmebhir āçata.

☞ I.135.6^e

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)

sám u priyá anūṣata gávo mādāya ghīṣvayaḥ,
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.

9.65.26^c (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)

prá çukráso vayojuvo hinvánāso ná sáptayaḥ,
 çrīṇānā apsú mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravātā yatīḥ ; 9.6.4^b, ápo na pravátāsaran.

9.24.2^c: 9.6.4^c, punānā índram āçata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá pavamāna dhanvasi ṭsóméndrāya pátave,
 nṛbhir yató ví nīyase.

☞ 8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)

sutá indo pavitra á nṛbhir yató ví nīyase,
 ṭindrāya matsarintamaç camūṣv á ní ṣīdasi.

☞ 9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pítāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram índrasya dhāmne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^c, çúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ṭçúciḥ pávaká ucyate, sómāḥ sutāsyā mādhvah,
 devāvīr aghaçaṇsahā.

☞ I.142.3^a

9.28.6^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)

eṣá çuṣmy ádābhyaḥ ṭsómāḥ punānó arṣati,
 devāvīr aghaçaṇsahā.

☞ 9.13.1^a

9.61.19^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

ṭyás te mádo vāreṇyas, ténā pavasvándhasā,
 devāvīr aghaçaṇsahā.

☞ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pāvamāna dhiyā hitó 'bhí yónim kánikradat,
dhármaṇā vāyúm ā viça.

9.37.2^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá pavitre vicakṣaṇó ḥárir arṣati dharmasīḥ,
abhi yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhi prīyām.

9.25.3^c (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sām devāḥ ṣobhate vīṣā kavir yónāv ādhi priyāḥ,
vr̥trahā devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā devāḥ ṣubhāyaté 'dhi yónāv amartyaḥ,
vr̥trahā devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, vīçvā rūpāṇy āviçān.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
ḥvīçvā rūpāṇy āviçān punānó yāti haryatāḥ,
yātrāmītāsa āsate.

7.55.1^b

9.43.3^a (Medhyātithi Kāṇva ; to Soma Pavamāna)
punānó yāti haryataḥ sómo gṛbhiḥ páriṣkṛtaḥ,
vīprasya médhyātithēḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ā pavasva madintama
pavítram dhārayā kave,
arkāsya yónim āsādam.

For pāda a cf. under 9.50.5^a; for pāda b cf. pavítram dhārayā sutāḥ, 9.51.5^b; for pāda c cf. rtāsya yónim āsādam, under 3.62.13^o.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ādhi jāmáyo hárīm hinvanty ādribhiḥ,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mādhumattamaḥ hárīm hinvanty ādribhiḥ,
ḥindav indrāya pītāye,
9.32.2^b (Çyāvāçva Ātreya ; to Soma Pavamāna)
ḥād im tritāsya yósaṇo hárīm hinvanty ādribhiḥ,
ḥindum indrāya pītāye.

9.30.5^c

9.32.2^a

9.32.2^c

- 9.38.2^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 ॥ etām tritāsyā yōṣaṇo ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.32.2^a
 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 samīcīnā anūṣata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv ṛtāsyā sīdata. ॥ 9.13.9^c
 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ॥ āvyo vāre pāri priyām ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ pāvamānaṁ madhuçūtām. ॥ 9.7.6^a
 9.65.8^b (Bṛgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāsyā vārṇaṁ madhuçūtām hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.50.3^c
 9.65.8^b (Bṛgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāsyā vārṇaṁ madhuçūtām hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.32.2

For yōnāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārdhacyuta ; to Soma Pavamāna)
 tāṁ tvā hinvanti vedhāsah pāvamāna girāvīdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 tāṁ hinvanti madacyūtām ॥ hāriṁ nadīṣu vājīnam, ॥ 9.53.4^b
 indum indrāya matsarām.
 9.63.17^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ॥ tām ī mrjanty āyāvo hāriṁ nadīṣu vājīnam, ॥ 9.63.17^{ab}
 indum indrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vī nīyate : 9.15.3^a, eṣā hitó vī nīyate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çuṣmy āsiṣyadad antārikṣe vīṣā hāriḥ,
 punānā indur indram ā.

- 9.66.28^c (Çataṁ Vāikhānasah ; to Soma Pavamāna)
 prā suvānā indur akṣāḥ pavītram āty avyāyam,
 punānā indur indram ā.

9.28.1^c : 9.106.10^b, āvyo vāraṁ vī dhāvati ; 9.16.8^c, āvyo vāraṁ vī dhāvati ;
 9.74.9^b, āvyo vāraṁ vī pavamāna dhāvati.

[9.28.2^b, sómo devébhyah sutāḥ : 9.3.9^b ; 99.7^b, devó devébhyah sutāḥ.]

9.28.3^c : 9.25.3^c, vṛtrahā devavītamah.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vīṣā kánikradad daçābhir jamībhir yatāḥ,
 abhī drónāni dhāvati.

9.37.6^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sā devāḥ kavineṣitō 'bhī drōṇāni dhāvati,
 indur indrāya mahhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
 eṣā sūryam arocayat pāvamāno vicarṣaṇiḥ,
 viṣvā dhāmāni viṣvavīt.

9.60.1^b (Avatsāra Kāṣyapa ; to Soma Pavamāna)
 prā gāyatrēṇa gāyata pāvamānam vicarṣaṇim,
 indum sahasracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmah punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṇasahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 suśāhā soma tāni te punānāya prabhūvaso,
 vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 viṣvo yāsya vratē jāno dādharma dhārmanas pāteḥ,
 punānāsya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ārsā naḥ soma ṣām gāve ḍhuksāsva pipyūṣim iṣam,
 vārdhā samudrām ukthyām.

cf 8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvasva soma dhārāyā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 éndo pārhivaṁ rayim divyām pavasva dhārāyā,
 dyumāntam ṣūṣmam ā bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
 prā dhanvā soma jāgrvir indrayendo pāri srava,

dyumāntam ṣūṣmam ā bharā svarvīdam.

cf 8.91.3^d ; also refrain, 9.112.1^e ff.

Cf. dyumāntam ṣūṣmam uttamām, under 9.63.29^{bc}. The cadence, pavasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā dhārā asya ṣuṣmīṇo vīthā pavitre akṣaran,
 punāno vācam iṣyati.

9.64.25^b (Kāṣyapa Māṛica ; to Soma Pavamāna)
 tvām soma vipaṇcitām punāno vācam iṣyasi,
 indo sahasrabharnasam.

cf 9.16.8^a

cf 9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmah pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
 indur hiyānāḥ sotṛbhīr mrjyāmānaḥ kánikradat,
 iyarti vagnúm indriyām.

9.107.26^b (Sapta Ṛsayah ; to Soma Pavamāna)
 apó vásānaḥ pári kócam arṣatíndur hiyānāḥ sotṛbhīḥ,
 janáyañ jyótiṛ mandānā avīvaçad ḷgāḥ kṛṇvānó ná nirñijam.] 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pávamāno asiṣyadat,
 ḷabhi drónāny āsadam.] 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadaḍ rákṣānsy apajāñghanat,
 pratnavád rocāyan rūcaḥ.

9.30.4^c: 9.3.1^c, abhi drónāny āsadam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádribhiḥ.

9.30.5^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 apsú tvā mádhumattamañ ḷháriṁ hinvanty ádribhiḥ,]
 índav índrāya pītāye. 9.26.5^b

9.45.1^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mādāya kām nṛcákṣā devāvītaye,
 índav índrāya pītāye.

9.50.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintamaḥ góbhīr añjānó aktúbhiḥ,
 índav índrāya pītāye. 9.50.5^a

9.64.12^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavitra ā mádo yó devavítamaḥ,]
 índav índrāya pītāye. 9.64.12^{ab}

Cf. índum índrāya pītāye under 9.32.2^c, and sóméndrāya pātave, 9.24.3^d.—For 9.30.5
 cf. 9.53.4

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
 sunótā mádhumattamañ ḷsómam índrāya vajríṇe,]
 cāruñ cārdhāya matsarām. 7.32.8^b

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 divāḥ pīyūṣam uttamām ḷsómam índrāya vajríṇe,]
 sunótā mádhumattamam. 7.32.8^b

Cf., by way of contrast, 7.102.3^b, juhótā mádhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajrīṇe.

9.31.3^b (Gotama Rāhūgaṇa ; to Soma Pavamāna)
túbhyaṃ vātā abhipriyas túbhyaṃ arṣanti síndhavaḥ,
sóma vārdhanti te máhaḥ.

9.62.27^b (Jamadagni Bhārgava ; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyaṃ arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhūgaṇa ; to Soma Pavamāna)
svāyudhāsyā te sató bhūvanasya pate vayām,
índo sakhitvám uṇmasi.

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
[asya te sakhyé vayām] iyakṣantas tvótayaḥ,
índo sakhitvám uṇmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: āsyā te sakhyé vayām távendo dyumná uttamé, sāsahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) háriṃ
hinvanty ádribhiḥ.

9.32.2^c (Çyāvācva Ātreya ; to Soma Pavamāna) =

9.38.2^c (Rāhūgaṇa Āngirasa ; to Soma Pavamāna)
etám (9.32.2 ād im) tritāsya yóṣaṇo [háriṃ hinvanty ádribhiḥ],
índum índrāya pítāye.

9.26.5^b

9.43.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
tām no víçvā avasyúvo gíraḥ çumbhanti pūrváthā,
índum índrāya pítāye.

9.65.8^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yāsya vārṇaṃ madhuçútāṃ [háriṃ hinvanty ádribhiḥ],
índum índrāya pítāye.

9.26.5^b

Cf. índav índrasya pítāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtāsya yónim á.

[9.32.5^a, abhí gāvo anūṣata: 9.33.5^a, abhí brāhmīr anūṣata.]

[9.32.6^b, maghāvadbhyaç ca máhyaṃ ca : 6.46.9^c, chardír yacha maghāvadbhyaç ca máhyaṃ ca.]

Cf. the cadence, maghāvāno vayāṃ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)
abhi drōṇāni babhrávaḥ çukrá ṛtasya dhārayā,
vājaṃ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
etē dhāmāny āryā çukrá ṛtasya dhārayā,
vājaṃ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṃ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā visrjānto údhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sōmā ṛtasya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.33.5^a, abhi brāhmīr anūṣata ; 9.32.5^a, abhi gūvo anūṣata.]

9.33.5^b, yāhvīr ṛtasya mātārah : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yāhvī
ṛtasya mātārā.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)
rāyāḥ samudrāṇç catūro 'smābhyaṃ soma viçvātaḥ,
ā pavasva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nú no rayīm mahām indo 'smābhyam soma viçvātaḥ,
 ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm gómantam açvīnam, 8.6.9^b
 puruṣcandrām puruṣpṛham.

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrāvānsi dhārāya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 isam tokāya no dādhad asmābhyam soma viçvātaḥ,
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrān, asmābhyam soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
 prā suvānó dhārāyā tánéndur hinvānó arṣati,
 rujád dṛlḥā vy ójasā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
 índur hinvānó arṣati tīró vārāṇy avyāyā, 9.67.4^b
 hārīr vājam acikradat.

9.34.2^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave:
 9.33.3^{abc}, sutā indrāya vāyāve vāruṇāya marúdbhyaḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsā indrāya vāyāve vāruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sutā indrāya vāyāve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramīṅkhaya: 9.52.3^b, indo ná dānam tīkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
 indo samudramīṅkhaya, pávasva viçvamejaya, cf. 9.35.2^a
 rāyó dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvám samudríyā apó 'griyó váca íráyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, Ved. Myth. i. 327 ff.

9.35.3^b: 2.8.6^d, abhī śyāma pṛtanyatāh.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāśya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhī kócam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhir ṛmṛjyāmāno gábhastyoḥ,
pávate vāre avyáye.

9.20.6^b

9.64.5 (Kaçyapa Mārīca; to Soma Pavamāna)

çumbhāmānā ṛtāyúbhir ṛmṛjyāmānā gábhastyoḥ,
pávante vāre avyáye.

9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4-6 is addressed to the plural sómāh, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. ásrgrāṁ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mṛjyāmāno gábhastyoḥ; 9.64.5^b, mṛjyāmānā gábhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)

sá víçvā dāçúṣe vāsu sómo divyāni párthivā,
pávatām ántárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)

té víçvā dāçúṣe vāsu sómā divyāni párthivā,
pávantām ántárikṣyā.

For pāda b cf. 9.63.30^b, sómā divyāni párthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāh pavítre arṣati; 9.56.1^b, açúḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnān rákṣāṁsi devayúḥ.

9.37.2^b (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharmasīḥ,

abhī yónim kánikradat.

9.25.2^b

9.38.6^b (The same)

eṣá syá pítāye suto hárir arṣati dharmasīḥ,
krāndan yónim abhī priyām.

Cf. the pāda 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā diváh pávamāno ví dhāvati,
rakṣohá vāram avyáyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pári sáptir ná vājayúr [devo devébhyaḥ sutáh,]
vyānaçih pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahá vīṣā suto varivovid ádabhyaḥ,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pavamānaḥ suto nṛbhiḥ sómo vājam ivāsarāt,
camúṣu çákmanāsadam.

9.37.6^b: 9.28.4^c, abhí dróṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam : 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yóṣanaḥ : 9.32.2^a, ád im tritāsya yóṣanaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), hárīm
hinvanty ádribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pítāye.

9.38.3^{bc} marmṛjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7^{bc}, marmṛjyānte
... çumbhase.

9.38.4^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣá syá mánuṣiṣv á çyenó ná vikṣú sídati,
gáchañ jāró ná yoṣítam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
[sá marmṛjanā ayúbhir,] íbho rájeva suvratáh,
çyenó ná váṅsu sídati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
iṣam ūrjam pavamānābhy arṣasi çyenó ná váṅsu kalāçeṣu sídasi,
índrāya mādva mādya mādah suto [divó viṣṭambhá upamó vicakṣanaḥ.]

9.86.35^d

Note the euphony of vikṣú sídati in 9.38.4, and kalāçeṣu sídasi in 9.86.35, as contrasted
with váṅsu sídati in 9.57.3 ; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^c; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—
For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharnasiḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavítṛa á tviṣim dádhanā ójasā,
 vicákṣāno virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavítṛa á,
 sómo yāti vicarṣaṇiḥ.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indrenotá vāyúnā sutá eti pavítṛa á,
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 50.3^b; 65.8^b (here hinvānty), hárim
 hinvānty ádribhiḥ.

9.39.6^c: 9.13.9^c, yónāv ṛtāsyā sídata.

9.40.3^{bc}: 9.33.6^{bc}; 65.21^{bc}, asmábhyam soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇaḥ).

9.40.3^c: 9.62.12^a; 63.1^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva
 sahasrīṇaḥ.

[9.40.4^c, vidāḥ sahasrīṇīr iṣaḥ: 9.61.3^c, kṣārā sahasrīṇīr iṣaḥ.]

9.40.5^a: 9.61.6^a, sá naḥ punāná á bhara; 1.12.11^a; 8.24.3^a, sá na stāvāna á
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punāná indav á bhara [sóma dvibárhasam rayim,]
 vṛṣann indo na ukthyām.

cf. 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásūtó pṛthivyá ádhi,
 punāná indav á bhara.

9.64.26^c (Kāçyapa Mārīca ; to Soma Pavamāna)
 [utó sahásrabharṇasam] vācam soma makhāsyuvam,
 punāná indav á bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punāná indav á bhara [sóma dvibárhasam rayim,]
 tvám vásūni puṣyasi viçvāni dāçuṣo grhé.

cf. 9.4.7^b

9.40.6^b: 9.4.7^b; 100.2^b, sóma dvibárhasam rayim.

[9.41.2^c, sāvāṇso dāsyum avratām: 1.175.3^c, sahāvān dāsyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hiráṇyavat,
ācāvāvad vājavat sutāḥ.

9.61.3^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pāri ṇo ācavam ācvaṇīd gómad indo hiráṇyavat,

ḷkṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad ācāvāvad vājavat sutāḥ,

ḷpāvasva brhatīr iṣaḥ.]

9.13.4^b

9.42.2^a, eṣā pratnéna mánmanā : 9.3.9^a, eṣā pratnéna jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)

ḷeṣā pratnéna mánmanā] devó devébhyas pári,

9.3.9^a

ḷdhārayā pavate sutāḥ.]

9.3.10^c

9.65.2^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamāna rucā-ruca devó devébhyas pári,

vīcṇā vāsūny ā viṇa.

9.42.2^c: 9.3.10^c, dhārayā pavate sutāḥ.

9.42.3^b: 9.13.3^a, pāvante vājasātaye ; 9.43.6^a ; 107.23^a, pávasva vājasātaye ;
9.100.6^a, pávasva vājasātamah.

9.42.3^c: 9.13.3^b, sómāḥ sahásrapājasah.

9.42.4^b: 9.17.4^b, pavítire pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)

abhi vīcṇāni váryābhi devān ṛtāvídhaḥ,

ḷsómāḥ punānó arṣati.]

9.13.1^a

9.66.4^b (Qatam Vaikhānasah ; to Soma Pavamāna)

pāvasva janáyann iṣo 'bhi vīcṇāni váryā,

sákha sákhibhya útāye.

9.42.5^c: 9.13.1^a ; 28.6^b ; 101.7^b, sómāḥ punānó arṣati.

9.42.6^b: 9.41.4^c, ācāvāvad vājavat sutāḥ.

9.42.6^c: 9.13.4^b, pávasva brhatīr iṣaḥ.

9.43.2^c: 9.32.2^c ; 38.2^c ; 65.8^c, indum indrāya pītāye.

9.43.3^a: 9.25.4^b, punānó yāti haryatāḥ.

9.43.4^a: 9.19.6^c ; 63.11^a, pāvamāna vidā rayīm.

9.43.4^{ab} (Medhyātithi Kāṇva ; to Soma Pavamāna)
 pávamāna vidā rayīm asmábhyaṁ soma suṣrīyam,
 [indo sahásravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāṇyapa ; to Soma Pavamāna)
 pávamāna vidā rayīm asmábhyaṁ soma duṣṭāram,
 yó dūṇāṇo vanuṣyatā.

[9.43.4^c, indo sahásravarcasam : 9.64.25^c ; 98.1^c, indo sahásrabharnasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
 9.100.6^a, pávasva vājasātamaḥ.

[9.43.6^c, sóma rāsya suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsya suvīryam ; 8.23.12^b,
 rayīm rāsya suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dhārayā kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá no bhágāya vāyāve vípravīrah sadāvṛdhah,
 sómo devéṣv á yamat.

9.61.9^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sá no bhágāya vāyāve pūṣṇé pavasva mádhumān,
 cārur mitré vāruṇe ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav índrāya pītāye.

[9.45.2^c, devān sákhībhya á vāram : 1.4.4^c, yás te sákhībhya á vāram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
 utá tvām aruṇām vayām góbhīr añjmo mādāya kām,
 ví no rāyē dúro vṛdhi.

9.64.3^c (Kāṇyapa Mārīca ; to Soma Pavamāna)
 áṇvo ná cakrado vṛṣā sám gū indo sám árvataḥ,
 ví no rāyē dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate : 8.102.9^b, agnīr devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, vāne krīlantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pītó vicákṣase,
indo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa úpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
ásrgran devāvītayé 'tyāsaḥ kītvayā iva,
kṣārantāḥ parvatāvīrdhah.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
ásrgran devāvītaye ṽājayānto ráthā iva.

8.3.15^d

[9.46.3^a, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá pavasva dhanamjaya prayantā rādhaso mahāh,
asmábhyaṁ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ṽa na indo mahīm iṣam, ṽapavasva viṣvadarçataḥ,

a : 8.6.33^a ; b : 9.65.13^b

asmábhyaṁ soma gātuvít.

9.46.6^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asiṣyadat.

9.50.3^a, ávyo vāre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre pári priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), háriṁ
hinvanty ádribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
ṽavyo vāre pári priyám, ṽháriṁ hinvanty ádribhiḥ, a : 9.7.6^a ; b : 9.26.5^b
pávamānam madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṽhinvánti sūram úsrayaḥ, pávamānam madhuçútam,
abhí girā sám asvaran.

9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva madintama góbhīr añjānó aktúbhiḥ,
 [indav indrāya pītāye.]

9.30.5^c

9.99.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 sá punānó madintamaḥ [sōmaç camūṣu sīdati,]
 paçāu ná rēta adādhat pātir vacasyate dhiyāḥ.

9.20.6^c

Cf. 9.45.1^c, sá pavasva mādāya kām ; and 9.25.6^a = 9.50.4^a, ā pavasva madintama.

9.50.5^c : 9.30.5^c ; 45.1^c ; 64.12^c, indav indrāya pītāye.

9.51.1^b : 1.28.9^b ; 9.16.3^b, sōmam pavitra ā srja.

9.51.1^c : 9.16.3^c, punihīndrāya p tave.

9.51.2^b : 7.32.8^b ; 9.30.6^b, sōmam indrāya vajriṇe.

9.51.2^c : 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 tāva tyā indo āndhaso devā mādhor vy āgnate,
 pávamānasya marūtaḥ.

9.64.24^c (Kāçyapa Mārīca ; to Soma Pavamāna)
 rāsam te mitró aryamá pibanti várūṇaḥ kave,
 pávamānasya marūtaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c : 9.1.4^c ; 6.3^c ; 63.12^c, abhí vājam utá çrávaḥ.

9.52.1^c : 9.6.3^b, suvānó arṣa pavitra ā.

9.52.2^b : 9.7.6^a ; 107.6^b, ávyo vāre pári priyāḥ ; 9.50.3^a, ávyo vāre pári priyām.

[9.52.3^b, indo ná dānam mīkhaya : 9.35.2^a, indo samudrammīkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ní çūsmam indav eṣām pūruhūta jánānām,
 yó asmān ādīdeçati.

9.64.27^b (Kāçyapa Mārīca ; to Soma Pavamāna)
 punāná indav eṣām pūruhūta jánānām,
 [priyāḥ samudrām ā viça.]
 10.134.2^d (Mandhatar Yāuvanaçva ; to Indra)
 avá sma durhaṇāyató mártasya tanuhi sthirām,
 [adhaspadām tám im krdhi] yó asmān ādīdeçati, &c.

9.63.23^c

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 çatām na inda ūtibhiḥ sahasraīm vā çūcīnām,
 pávasva mañhayádrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ōjīṣṭho adhvaré,
 pávasva mañhayádrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 ayām víçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutáh,
 dádhanāḥ kaláçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ūkrān devó ná sūryaḥ.

9.55.1^c, sóma víçvā ca sūubhagā: 8.78.8^b; 9.4.2^b, víçvā ca soma sūubhagā.

[9.56.1^b, āçūḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sómaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnān rākṣāṁsi devayūḥ.

[9.56.4^b, svādúr indo pári srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa; to Soma Pavamāna)
 prá te dhārā asaçcáto divó ná yanti vṛṣṭáyāḥ,
 áchā vājām sahasrīṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátaḥ,
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá marmrjāná āyúbhir íbho rájeva suvratāḥ,
 ॥ çyenó ná vánsu śīdati. ॥

9.38.4^b

9.66.23^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 sá marmrjāná āyúbhiḥ prāyasvān prāyase hitāḥ,
 índur átyo vicakṣaṇāḥ.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmrjyāmāna āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śīdati : 9.38.4^b, çyeno ná vikṣú śīdati ; 9.86.35^b, çyenó
 ná vánsu kaláçeṣu śīdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c—4^c, tárat sá mandí dhāvati.

9.60.1^b, pávamānañ vicarṣaṇim : 9.28.5^b, pávamāno vicarṣaṇiḥ.

[9.60.2^b, átho sahasrabharṇasam : 9.64.26^b, utó sahasrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 áti várān pávamāno asiṣyadat kaláçāñ abhí dhāvati,
 índrasya hárdy āviçāñ.

9.86.19^d (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Soma Pavamāna)
 vīṣā matínām pavate vicakṣaṇāḥ sómo áhnaḥ prataritósāso divāḥ,
 krāṇā sindhūnām kaláçāñ avīvaçad índrasya hárdy āviçāñ manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, ProL., p. 102.—For krāṇā in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, índrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo hiraṇyavat.

[9.61.3^c, kṣārā sahasrīṇīr īṣaḥ : 9.40.4^c, vidāḥ sahasrīṇīr īṣaḥ.]

9.61.4^c (Amahiyu Āngirasa ; to Soma Pavamāna)
 pávamānasya te vayām pavítram abhyundatāḥ,
 sakhitvām á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 tásya te vajíno vayām ॥ víçvā dhánāni jigyúṣaḥ, ॥
 sakhitvām á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pājavana; to Indra)

[vayām indra tvāyāvaḥ] sakhitvām ā rabhāmahe, 3.41.7^a
rtāsya naḥ pathā nayāti viçvāni duritā [nābhantām anyakēṣāṃ jyākā ādhi
dhānvasu.] refrain: 10.133.1^{fg} ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in īle sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sā naḥ punānā ā bhara; 1.12.11^a; 8.24.3^a, sā naḥ stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm virāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāça kṣīpaḥ.

9.61.8^b: 9.39.3^a; 44.3^b, sutā eti pavitra ā.

9.61.9^a: 9.44.5^a, sā no bhāgāya vāyāve.

[9.61.11^a, enā viçvāny aryā ā: 10.19.1.1^b, āgne viçvāny aryā ā.]

9.61.11^c: 8.95.6^d, sīṣāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, varuṇāya maruḍbhyah.

9.61.14^b: 8.69.11^e, vatsām saṁçīçvarir iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tām id vardhantu no girah.

9.61.15^b: 8.54(Val. 6).7^d, dhuksāsva pipyūṣīm iṣam; 8.7.3^c, dhuksānta pipyūṣīm iṣam; 8.13.25^c, dhuksāsva pipyūṣīm iṣam āvā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo ví rājati dyumān: 9.5.3^b, rayir ví rājati, &c.]

9.61.19^a: 8.46.8^a, yās te mādō vāreṇyah.

9.61.19^c: 9.24.7^c; 28.6^c, devāvīr aghaṇṣasahā.

9.61.21^c (Amahīyu Āṅgīrasa; to Soma Pavamāna)
sāṁmiçlo aruṣō bhava sūpasthābhir nā dhenúbhiḥ,
sīdāñ chyenō nā yónim ā.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 ārsā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdañ chyeno ná yōnim ā.

9.61.22^b: 3.37.5^a; 8.12.22^a, índraṁ vṛtrāya hāntave.

9.61.25^a (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 apaghnān pavate mṛdhō 'pa sómo ārāvṇaḥ,
 gáchann índrasya niṣkṛtām.]

9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 apaghnān pavase mṛdhaḥ kratuvīt soma matsarāḥ,
 nudāsvādevayum jānam.

9.61.25^c: 9.15.1^c, gáchann índrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, víçvā āpa dviṣo jahi.

9.61.29^a (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 āsya te sakhyé vayām távendo dyumná uttamé,
 sāsahyāma pṛtanyatāḥ.]

1.8.4^c

9.66.14^a (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)
 āsya te sakhyé vayām iyakṣantas tvótayaḥ,
 índro sakhitvām uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāsahyāma pṛtanyatāḥ.

9.62.1^b: 1.135.6^e; 9.67.7^b, tirāḥ pavitram āçāvah.

9.62.3^b (Jamadagni Bhārgava; to Soma Pavamāna)
 kṛṇvānto vārivo gāve 'bhy ārsanti suṣtutīm,
 ilām asmābhyaṁ saṁhyātam.

9.66.22^b (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)
 pávamāno áti srídho 'bhy ārsati suṣtutīm,
 sūro ná víçvādarçataḥ.

9.85.7^c (Vena Bhārgava; to Soma Pavamāna)
 átyaṁ mṛjanti kalāçe dáça kṣīpaḥ prá víprāṇāṁ matáyo vāca irate,
 pávamānā abhy ārsanti suṣtutīm éndraṁ víçanti madirāsa índavaḥ.

Cf. also 4.58.10^a, abhy ārsata suṣtutīm gávyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti srídho 'bhy ārsati suṣtutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy ārsanti suṣtutīm; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvy añḡūr mādāyāpsú dākṣo giriṣṭhāḥ,
ḡyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vīṣā hāri rájeva dasmó abhí gā acikradat,
punānó vāraṁ páry ety avyāyaṁ ḡyenó ná yónim ḡhṛtāvantaṁ āsādam.

Cf. Hillebrandt, Ved. Myth. i. 60.

[9.62.8^b, tiró rómāny avyāyā : 9.67.4^b ; 107.10^b, tiró vārāny avyāyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, ā pavasva sahasrīnam ; 9.33.6^c, ā pavasva
sahasrīnaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantaṁ aḡvīnam.

[9.62.13^b, marmrjyāmāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmrjāná āyúbhiḥ.]

9.62.14^a, sahásrotiḥ ḡatāmagaḥ ; 8.34.7^b, sáhasrote ḡatāmaga.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate
sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, hāriṁ hinota vājīnam : 10.188.1^b, āḡvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, vīḡvā ārsann abhí ḡrīyah, ḡūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇā punānó arṣasi ; 9.7.4^b, nṛmṇā vāsāno ārsati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣah.

9.62.24^c : 9.65.25^b, ḡṛṇānó jamádagninā ; 3.62.18^a ; 8.101.8^d, ḡṛṇāná jamádag-
ninā ; 7.96.3^c, ḡṛṇāná jamadagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí vīḡvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva vīḡvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vr̥ṣṭāyo dhārá yanty asaḡcátah : 9.57.1^{ab}, prá te
dhārá asaḡcáto divó ná yanti vr̥ṣṭāyah.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, dádhat stotrē suvīryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
īṣam ūrjam ca pinvasa indrāya matsarīntamaḥ,
camūṣv á ní ṣīdasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sutā indo pavitra á nñbhīr yatō ví niyase,
indrāya matsarīntamaç camūṣv á ní ṣīdasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pāda.—Cf. Hillebrandt, Ved. Myth. i. 166; Oldenberg, ZDMG. lxii. 459 ff.

[9.63.4^a, eté asṛgram āçavaḥ; 9.17.1^c; 23.1^a, sómā asṛgram, &c.]

[9.63.4^c, sómā ṛtāsyā dhārayā; 9.33.2^b; 63.14^b, çukrá ṛtāsyā dhāraya.]

9.63.5^c: 9.13.9^a, apaghnānto ārāvṇaḥ.

[9.63.7^b, yāyā sūryam ārocayaḥ; 8.98.2^b, tvām sūryam ārocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
áyukta sūra étaçam pávamāno manāv ádhi,
antárikṣeṇa yátave.

9.65.16^{bc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rája medhábhīr iyate pávamāno manāv ádhi,
antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, Ved. Stud. ii. 165; Hopkins, Religions of India, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svār may be seen from 1.50.9, áyukta sap-tá çundhyúvaḥ sūro ráthasya naptýāḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudāt sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, Ved. Myth. i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'diser könig wird mittelst weissheit angegangen, Pavamāna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase manāv ádhi, I do not believe that medhábhīr iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190 : 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is īśir viprah kāvyena in 8.79.1 (cf. 9.78.2), médhiraḥ in 9.68.4. His epithet sukrātu = Avestan hukhratu dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (sómo rājā in 9.65.16) with Sūra = Sūrya. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes Etaṣa to go through the air', perfect sense, we have in 9.65.16 the tautology, iyate . . . antāriṣṣa yātave. That pāda 9.63.8^a is the original third of the gāyatri admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, gira indrāya matsarām : 9.26.6^c; 53.4^c; 63.17^c, indum (9.26.6^c, indav) indrāya, &c.]

9.63.11^a: 9.19.6^c; 43.4^a, pāvamāna vidā rayīm.

9.63.11^b: 9.43.4^b, asmābhyam soma suçrīyam (9.63.11^b, duṣṭāram).

9.63.12^b: 8.6.9^b; 9.62.12^b, rayīm gómantam açvīnam.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, abhī vājam utā çrāvaḥ.

9.63.13^a: 9.54.3^c, sómo devó ná sūryaḥ.

9.63.14^{bc}: 9.32.2^{bc}, çukrá ṛtāsyā dhārayā, vājam gómantam akṣaran.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, sómāso dādhyaçiraḥ.

9.63.16^{bc} (Nidhruvi Kaçyapa; to Soma Pavamāna)
prā soma mādhumattamo rāyē arṣa pavitra ā,
mādo yó devavítamaḥ.

9.64.12^{ab} (Kaçyapa Mārīca; to Soma Pavamāna)
sá no arṣa pavitra ā mādo yó devavítamaḥ,
[indav indrāya pitāye.]

9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, suvāno arṣa pavitra ā.

9.63.17^a (Nidhruvi Kaçyapa; to Soma Pavamāna)

tām ī mrjanty āyávo [hāriṁ nadīṣu vājīnam,]
[indum indrāya matsarām.]

9.53.4^b

9.53.4^c

9.107.17^d (Sapta Ṛṣayaḥ; to Soma Pavamāna)

[indrāya pavate mādah,] sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati tām ī mrjanty āyávaḥ.

9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṁ nadiṣu vājīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamāḥ; 9.67.16^b,
indrāya mādhumattamāḥ.

[9.63.20^a, kaviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etāṁ mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhībhīr viprā avasyāvāḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāvamāna nī toçase rayīm soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Marica; to Soma Pavamāna)
punānā indav eṣāṁ pūruhūta jānānām,
priyāḥ samudrām ā viça.

☞ 9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayīm indra çravāyyam.

9.63.24^a, apaghnān pavase mīdhaḥ: 9.61.25^a, apaghnān pavate mīdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāvamānā asrksata sómāḥ çukrāsa indavaḥ,
[abhi víçvāni kāvya.]

☞ 9.23.1^c

9.107.25^a (Sapta Rṣayaḥ; to Soma Pavamāna)
pāvamānā asrksata pavītram āti dhārayā,
marūtvento matsarā indriyā háya medhām abhi prāyaṁsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhi víçvāni kāvya.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
punānāḥ soma dhārayéndo víçvā āpa sridhaḥ,
[jahí rákṣāṁsi sukrato.]

☞ 6.16.29^c

9.107.4^a (Sapta Rṣayaḥ; to Soma Pavamāna)
punānāḥ soma dhārayāpó vásāno arṣasi,
ā ratnadhá yónim rtāsyā sīdasya [ūtso deva hiraṇyāyaḥ.]

☞ 8.61.6^b

*For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kōçam arṣati, and see Hillebrandt, Ved. Myth.
i. 325.

9.63.28^c: 6.16.29^c, jahí rákṣāṁsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
apaghnān soma rakṣāso 'bhy arṣa kánikradat,
dyumántaṁ çuṣmam uttamām.

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇó ádribhir abhy āṛṣa kánikradat,
dyumántaṁ ḡṣṣmam uttamám.

Cf. dyumántaṁ ḡṣṣmam á bhara, under 9.29.6^c, and the curiously extended pāda, 4.36.8^c, dyumántaṁ vájaṁ vṛṣaḡṣṣmam uttamám.—Note the correspondence of 9.63.19^c with 9.67.16^b.

[9.63.30^b, sóma divyāni pāṛthivā: 9.36.5^b, sómo divyāni, &c. ; 9.64.6^b, sómā divyāni, &c.]

9.64.2^c, satyām vṛṣan vṛṣéd asi : 8.33.10^a, satyām itthā vṛṣéd asi.

9.64.3^c: 9.45.3^c, ví no rāyé dúro vṛdhi.

9.64.5^{abc}, ḡmbhāmānā ṛtāyúbhir mṛjyāmānā gábhastyoh, pávante vāre avyāye :
9.36.4^{abc}, ḡmbhāmānā ṛtāyúbhir mṛjyāmāno gábhastyoh, pávate vāre avyāye.

9.64.5^b, mṛjyāmānā gábhastyoh : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno gábhastyoh.

9.64.6^{abc}, té víçvā dāçúṣe vásu sómā divyāni pāṛthivā, pávantām ántárikṣyā :
9.36.5^{abc}, sá víçvā dāçúṣe vásu sómo divyāni pāṛthivā, pávatām ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vidharmaṇi.

[9.64.9^c, ákrān devó ná súryaḥ : 9.54.3^a ; 63.13^a, sómo devó, &c.]

9.64.11^c: 6.16.35^c ; 9.32.4^c, sídann ṛtāsyā yónim á.

9.64.12^{ab}, sá no arṣa pavítṛa á mádo yó devavítamaḥ : 9.63.16^{bc}, rāyé arṣa pavítṛa á, mádo yó devavítamaḥ.

9.64.12^c: 9.30.5^c ; 45.1^c ; 50.5^c, índav índrāya pítāye.

9.64.17^{bc} (Kaçyapa Mārīca ; to Soma Pavamāna)
marmṛjānāsa āyávo vṛthā samudráṁ índavaḥ,
ágmann ṛtāsyā yónim á.

9.66.12^{ac} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
áchā samudráṁ índavó 'staṁ gávo ná dhenávaḥ,
ágmann ṛtāsyā yónim á.

The cadence gávo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiranyāyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 índrāyendo marútvate pávasva mádhumattamaḥ,
 ṛtāsya yónim āsadam.]

5.21.4^d

9.108.1^a (Gāuriviti Çaktya ; to Soma Pavamāna)
 pávasva mádhumattama índrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 índrāya soma pátave nṛbhīr yatāḥ svāyudhó madíntamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c; 9.8.3^c, ṛtāsya yónim āsadam; 5.21.4^d, ṛtāsya yónim āsadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvām soma vipaṇitām.

9.64.25^b, punāno vācam iṣyasi: 9.30.1^c, punāno vācam iṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 tvām soma vipaṇitām, punāno vācam iṣyasi,] a: 9.16.8^a; b: 9.30.1^c
 indo sahāsrabharṇasam.

9.98.1^c (Ambarīṣa Varsāgira, and Rjicvan Bhāradvāja; to Soma Pavamāna)
 abhī no vājasātamaṁ rayīm arṣa puruṣpṛtham,
 indo sahāsrabharṇasam tuvidyumnām vibhvasāham.

Cf. 9.43.4^c, indo sahāsravarṇasam; 9.60.2^b, átho sahāsrabharṇasam; and 9.64.26^a, utó sahāsrabharṇasam.

[9.64.26^a, utó sahāsrabharṇasam: see prec. item.]

9.64.26^c: 6.40.6^a; 9.57.4^c; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyāḥ samudrām á viça.

9.64.28^c: 1.137.1^c, sómāḥ çukrá gāvāçirah.

9.64.29^c, sídanto vanúṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvānti sūram úsrayaḥ svāsāro jāmāyas pátim,
 mahām indum mahīyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvānti sūram úsrayaḥ pávamānam madhuçútam,] 9.50.3^c
 abhī girā sám asvaran.

Cf. Bergaigne, i. 161; ii. 43.

9.65.2^b: 9.42.2^b, devó devébhyas pári.

9.65.6^b: 9.20.6^b; 36.4^b, mrjyámāno gábhastyoh; 9.64.5^b, mrjyámānā gábhastyoh.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavāt pávamānāya gāyata,
mahé sahāsracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaçcíte pávamānāya gāyata mahí ná dhārāti āndho arṣati,
āhir ná jūṇām āti sarpati tvācam átyo ná krīḷann asarad víṣā hāriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, hāriṁ hinvanty
(9.65.8^b, hinvānty) ādribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, indum indrāya pītāye.

9.65.9^b: 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvām ā vṛṇīmahe: 10.133.6^b, sakhitvām ā rabhāmahe.

9.65.13^a, ā na indo mahīm iṣam: 8.6.23^a, ā na indra mahīm iṣam.

9.65.13^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
ā na indo mahīm iṣam, pávasva víçvādarçataḥ, 8.6.23^a
asmābhyam soma gātuvīt, 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
indrāya víṣaṇam mādām pávasva víçvādarçataḥ,
sahāsrayāmā pathikīd vicakṣaṇāḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmābhyam soma gātuvīt.

9.65.14^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
ā kalāçā anuṣatēndo dhārābhir ójasā,
ēdrasya pītāye víça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhārābhir ójasā,
ā kalāçam mādhumān soma naḥ sadāḥ.

[9.65.15^b, tivrām duhānty ādribhiḥ: 1.137.3^{bc}, añçúm duhānty ādribhiḥ sómam
duhānty ādribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manāv ādhi, antárikṣeṇa yātave.

9.65.17^b: 1.93.2^d, gávām póṣam sváçvyam.

[9.65.18^c, *suṣvāṇó devāvītaye* : 9.13.2^c, *suṣvāṇám devāvītaye*.]

9.65.19^c: 9.61.21^c, *sídañ chyenó ná yónim á*.

9.65.20^{abc}, *apsá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave*;
9.34.2^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati*
viṣṇave ; 9.33.3^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,*
sómā arṣanti viṣṇave ; 5.51.7^a, *sutá indrāya vāyāve*.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, *vāruṇāya marúdbhyaḥ*.

9.65.21^{bc}: 9.33.6^{bc} ; 40.3^{bc}, *asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇah*).

9.65.21^c: 9.40.3^c ; 62.12^a ; 63.1^a, *á pavasva sahasrīṇam* ; 9.33.6^c, *á pavasva*
sahasrīṇah.

9.65.22^{ab}: 8.93.6^{ab}, *yé sómāsaḥ parāvāti yé arvāvāti sunviré*.

9.65.24^a, *té no vṛṣṭīm divás pári* : 2.6.5^a, *sá no vṛṣṭīm divás pári*.

9.65.24^{bc}: 9.13.5^{bc}, *pávantām á suvīryam, suvāná devāsa indavaḥ*.

9.65.25^a (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pávate haryató hárir ḡṛṇānó jamádagninā,

3.62.18^a

hinvānó gór ádhi tvačí.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)

pávate haryató hárir áti hvārāṁsi rāñhya,

abhyārṣan stotíbhya vīrávad yáçaḥ.

The cadence, *gór ádhi tvačí*, in 9.65.25^c occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b: 9.62.24^c, *ḡṛṇānó jamádagninā* ; 3.62.18^a ; 8.101.8^d, *ḡṛṇāná jamád-*
agninā ; 7.96.3^c, *ḡṛṇāná jamádagnivát*.

9.65.26^c: 9.24.1^c, *ḡṛṇāná apsú mrūjata*.

9.65.28^c–30^c, *pántam á puruspṛham*.

9.66.1^b: 9.23.1^c ; 62.25^c ; 63.25^c, *abhí viçvāni kávyā*.

9.66.1^c: 1.75.4^c, *sákhā sákhībhya ídyaḥ*.

9.66.4^b: 9.42.5^b, *abhí viçvāni vāryā*.

9.66.7^c, *dádhanó ákṣiti ḡrávaḥ* : 1.40.4^b ; 8.103.5^b, *sá dhatte ákṣiti ḡrávaḥ*.

9.66.10^c: 9.10.1^b, *árvanto ná ḡravasyávaḥ*.

9.66.11^a (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

āchā kōçaṁ madhuçūtām āsrgraṁ vāre avyāye,
[āvāvaçanta dhītāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛṣayaḥ ; to Pavamāna Soma)

prā soma devāvītaye sindhur nā pipye ārṇasā,

añçōḥ pāyasā madirō nā jāgrvir āchā kōçaṁ madhuçūtām.

Cf. the pādas, abhi kōçaṁ madhuçūtām, under 9.23.4, and pāri kōçaṁ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pāvante vāre avyāye.

9.66.11^c: 9.19.4^a, āvāvaçanta dhītāyaḥ.

9.66.12^c: 9.68.17^c, āgmann ṛtāsya yōnim ā.

[9.66.13^a, prā ṇa indo mahé rāṇe: 9.44.1^a, prā ṇa indo mahé tāne.]

9.66.13^{bc}: 9.2.4^{bc}, āpo arṣanti sīndhavaḥ, yād gōbhir vāsaiṣyāse.

9.66.14^a: 9.61.29^a, āsya te sakhyé vayām.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇīmāhe sakhyāya: 4.41.7^d, vṛṇīmāhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm; 9.85.7^c, pāvamāna abhy arṣanti suṣtutīm.

9.66.23^a: 9.37.3^a, sá marmṛjanā āyūbhiḥ.

9.66.24^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

pāvamāna ṛtām bṛhāc chukrām jyōtir ajtjanat,
kṛṣṇā tāmāṁsi jāñghanat.

10.89.2^d (Rebha Vāiçvāmītra ; to Indra)

sá sūryaḥ páry urū várāṁsy éndro vavṛtyād ráthyeva cakrá,

ātiṣṭhantam apasyāṁ ná sárgam kṛṣṇā tāmāṁsi tvīṣyā jaghāna.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvṛīryam.

9.66.28^c: 9.27.6^c, punāná indur índram ā.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, indur hinvānō arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)

[indur hinvāno arṣati] tiró vārāṇy avyáyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛṣayah; to Pavamāna Soma)

á soma suvāno ádribhis tiró vārāṇy avyáyā,

jāno ná puri camvòr viçad dhāriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyáyā; and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavitram açávaḥ.

9.67.9^a: 9.65.1^a, hinvānti sūram úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhārayā.

9.67.14^a: 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, índrāya mādhumattamaḥ: 9.12.1^c, índrāya mādhumattamāḥ; 9.63.19^c,
índrāya mādhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayānto ráthā iva.

9.67.19^b: 9.20.7^b, pavitram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhāt stotré suvīryam.

9.67.28^b: 1.91.17^b, sóma víçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both; to Pavamāna Soma)

úpa priyāṁ pánipnataṁ yúvānam āhutivíçdham,
áganma bíbhtrato námaḥ.

• 10.60.1^c (Bāudha, or others; to Asamāti [Indra])

á jānaṁ tveṣāsamdrçaṁ māhīnānāṁ úpastutam,

áganma bíbhtrato námaḥ.

9.67.31^{ab}, yāḥ pávamānīr adhyéty īṣibhiḥ sāmhbhṛtaṁ rásam: 9.67.32^{ab}, páva-
mānīr yó adhyéty, &c.

[9.68.7^d, nībhīr yató vājam á darṣi satāye: 5.39.3^d, á vājam darṣi satāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)
pariprayāntaṃ vayyaṃ suśaṃśādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhaḥ,
yó dhārayā mādhumān ūrmiṇā divā iyarti vācam rayiṣā! amartyaḥ.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)
prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣv akramuḥ,
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem açiṇrayaḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)
ayāṃ divā iyarti viçvam ā rájaḥ sōmaḥ punānāḥ kalāçeṣu sīdati,
adbhir gōbhīr mṛjyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9^d (Akrṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)
divó na sīnu stanāyann acikradad, dyāuḥ ca yasya pṛthivī ca dhārmabhiḥ,
indrasya sakhyāṃ pavate vivévidat sōmaḥ punānāḥ kalāçeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi ; to Pavamāna Soma)
apaghnān eṣi pavamāna çātrūn priyām ná jaró abhīgita induh,
sīdan vāneṣu çakunó ná pātvā sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāno váyo dādhaç citrātamaṃ pavasva,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmó suvīram.

9.97.36^a (Parāçara Çāktya ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāna ā pavasva pūyāmānaḥ svastī,
indram ā viça brhatī rāveṇa vardhāyā vācam janāyā pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)
āstavy agnir narām suçévo vāiçvānarā īṣibhiḥ sōmagopāḥ,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmó suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiraṇyastūpa Āṅgīrasa ; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvat suvīryam,
yūyām hī soma pitāro māma sthāna divó mūrdhānaḥ prāsthītā vayaskṛtāḥ.

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)
tvām nṛcākṣā asi soma viçvātāḥ pāvamāna vṛṣabha tā ví dhāvasi,
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvid dhīraṇyavit.

9.69.8^b, āçvāvad gōmad yāvat suvīryam : 8.93.3^b, āçvāvad gōmad yāvat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvāprthivi prāvataṁ naḥ.

[9.70.3^b, ādabhyāso janūṣi ubhé ānu: 2.2.4^d, pāthó ná pāyūm jānasi ubhé ānu.]

[9.70.4^a, sá mrjyámāno daṣābhiḥ sukārmabhiḥ: 9.99.7^a, sá mrjyate sukārmabhiḥ.]

[9.70.5^a, sá marmrjānā indriyāya dhāyase: 9.86.3^d, sómaḥ punānā indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣto mitrāya vāruṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiṣvāmītra; to Pavamāna Soma)

pāvasva soma devāvītaye vṛṣéन्द्रasya hārdi somadhānam ā viṇa,
purā no bādhād dūrītātī pāraya kṣetravid dhi diṇa āhā viprehaté.

9.108.16^a (Çakti Vāsiṣṭha; to Pavamāna Soma)

īndrasya hārdi somadhānam ā viṇa samudrām iva sīndhavaḥ,

jūṣto mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāḥ.

8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. īndrasya hārdy āviṇā, under 9.60.3^c.

9.70.10^a (Reṇu Vaiṣvāmītra; to Pavamāna Soma)

hitó ná sáptir abhī vājam arṣéन्द्रasyendo jaṭhāram ā pavasva,
nāvī ná sīndhum āti paṛsi vidvāñ chūro ná yūdhyann āva no nidā spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ; to Pavamāna Soma)

ātyo ná hiyānó abhī vājam arṣa svarvit kócam divo ādrimātaram,

vṛṣā pavitre ādhi sāno avyāye sómaḥ punānā indriyāya dhāyase.

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6; 9.6.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute vārṇo asya: 1.95.8^a, tveṣām rūpām kṛṇuta
uttarām yāt.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nīdhuto ādriṣṭo barhiṣi priyāḥ pātir gāvām pradīva indur ṛtvīyāḥ,
pūramdhivān mānuṣo yajñasādhanaḥ gūcir dhiyā pavate sóma indra te.

9.86.13^d (Sikātāḥ, alias Nivāvari Rṣigaṇāḥ; to Pavamāna Soma)

ayām matāvāñ chakunó yāthā hitó 'vye sasāra pāvamāna ūrmīnā,

tāva krátvā ródasi antará kave gūcir dhiyā pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añcūm duhanti stanāyāntam ākṣitam: 1.64.6^d, utsām duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā prthivyā dharūno mahó divó 'pām ūrmāu sīndhuṣv antár ukṣitāḥ,
īndrasya vājro vṛṣabhó vibhūvasuḥ sómo hṛdé pavate cāru matsarāḥ.

9.86.8^d (Akrṣṭāḥ, alias Māsā Rṣigaṇāḥ; to Pavamāna Soma)

rāja samudrām nadyò ví gāhate 'pām ūrmīm sacate sīndhuṣu ṛitāḥ,

ādhy asthāt sānu pāvamāno avyāyam nābhā prthivyā dharūno mahó
divāḥ.

9.86.21^d (The same)

ayám punāná uśāso vi rocaṇad ayám sindhubhyo abhavad u lokakṛt.
ayám trīḥ sapta duduhāná ācīraḥ sómo hṛdé pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rája stotró cīkṣann ādhūnvató ca sukrato,
ná no nír bhāg vásunaḥ sādanaspr̥ṇo rayīm piçāṅgaṁ bahulām vasīmahi.

9.107.24^a (Sapta Ṛṣayaḥ; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rájo divyá ca soma dhārmabhiḥ.
tvām viprāso matibhir vicakṣaṇa çubhrāḥ hinvanti dhītibhiḥ.

9.107.21^c (The same)

mr̥jyāmānaḥ suhastya samudré vācam invasi,
rayīm piçāṅgaṁ bahulām purusp̥r̥haṁ pavamānābhy arṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āngirasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó náke mādhujiḥvā asaçcātaḥ,
āsyā spāço ná ní miṣanti bhūrṇayaḥ padé-pade pāçīnaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhujiḥvā asaçcāto vená duhanty ukṣānaḥ giriṣṭhām,
apsú drapsāḥ vavṛdhānāḥ samudrá á sindhor tirmā mādhumantāḥ
pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*, lxii. 473.

9.74.1^b, svār yád vājy aruṣāḥ siṣāsati: 9.7.4^c, svār vājī siṣāsati.

9.74.5^d: 1.92.13^c, yéna tokāṁ ca tánayam ca dhāmahe.

9.74.9^b, ávyo vāram vi pavamāna dhāvati: 9.16.8^c, ávyo vāram vi dhāvati;
9.28.1^c; 106.10^b; ávyo vāram vi dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma pap̥cānāsyā te rāsó 'vyo vāram vi pavamāna dhāvati,
sa mr̥jyāmānaḥ kavibhir madintama svādasvéndrāya pavamāna pītāye.

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mādhvaḥ súdam pavasva vāsya útsam virām ca na ā pavasvā bhūgaṁ ca,
svādasvéndrāya pavamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putrāḥ pitrór apteyam náma tr̥tīyam ādhi rocané divāḥ;
1.155.3^{cd}, dādhati putró 'varam páram pītúr náma tr̥tīyam ādhi
rocané divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ sutó matibhiḥ cānohitāḥ prarocāyan ródasī mātārā ŋúciḥ,
rómāṇy ávyā samāyā ví dhāvati mādhor dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

└urdhvó gandharvó ádhi náke asthād┐ víḡvā rūpā praticákṣāṇo asya,

५२ 10.123.7^a

└bhānūḥ ḡukréṇa ḡocíṣā vy ádyāut┐ prārūrucad ródasī mātārā ŋúciḥ.

५२ 10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo ráso dákṣo devānām anumádyo nṛbhiḥ,
hārīḥ srjanó átyo ná sátvabhir víthā pájānsi kṛñute nadīṣv á.

9.77.5^a (The same)

cákrir divāḥ pavate kṛtvyo ráso mahān ādabdho vāruṇo hurúḡ yaté,
ásāvi mitró vṛjāneṣv yajñīyo 'tyo ná yūthé vṛṣayūḥ kánikradat.

Cf. 9.84.5^c, dhananījayāḥ pavate kṛtvyo rásah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yūthā pári kóḡam arṣasy apām upásthe vṛṣabhāḥ kánikradat,
sá índrāya pavase matsaríntamo yáthā jésāma samithé tvótayaḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

māryo ná ḡubhrás tanvām mṛjāno 'tyo ná sṛtvā sanāye dhānānām,
vṛṣeva yūthā pári kóḡam arṣan kánikradac camvòr á viveḡa.

9.97.32^c (Parāṣara Ḡaktya ; to Pavamāna Soma)

kánikradad ānu pānthām ṛtāsya ḡukró ví bhāsy amṛtasya dhāma,
sá índrāya pavase matsarāvān hinvāno vācam matibhiḥ kavínām.

In the repeated pāda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarínta-
mah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe
that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2,
chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eṣā prá kóḡe mādhumān acikradad índrasya vājro vāpuṣo vāpuṣtarah,
abhīm ṛtāsya sudúghā ḡhṛtaḡeúto vāḡrá arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutih)

abhi tvā sindho ḡḡum in ná mātāro vāḡrá arṣanti páyaseva dhenávaḥ,
rājeva yúdhvā nayasi tvām ít sícāu yád āsām ágram pravátām inakṣasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prá rájā vācam janáyann asiṣyadat : 9.86.33^d; 106.12^c, punāno vācam
janáyann asiṣyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, ḡuddhó devānām úpa yāti niṣkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pátir jáninām úpa, &c.

9.78.5^d, urvīm gavyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gavyūtim ābhayaṁ kṛdhi nah.

[7.79.1^d, aryó naçanta sánisanta no dhīyaḥ: 10.133.3^b, aryó naçanta no dhīyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsu vṛṣabhān dāça kṣipah,
indram soma mādāyan dāivyaṁ jānaṁ sīndhor ivormiḥ pavamāno arṣasi.

9.84.3^d (Prajāpati Vācya; to Pavamāna Soma)

ā yó góbhiḥ sṛjyāta ōsadhiṣv ā devānāṁ sumnā isāyann upavasuh,
ā vidyūta pavate dhārāyā suta indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantaṁ āsadam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{cd} (Pavitra Āṅgīrasa; to Pavamāna Soma)

havir haviṣmo máhi sādma dāivyaṁ nábho vásānaḥ pári yāsy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣtir jayasi çrávo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ūn mādharma ūrmir vanānā atisṭhipad apó vásāno mahiṣo vi gāhate,
rājā pavitraratho vājam āruhat sahāsrabhṛṣtir jayati çrávo bṛhāt.

[9.84.1^b, apsaḥ indrāya vārunāya vāyāve: see under 5.51.7.]

[9.84.2^d, induḥ sisakty uṣāsān ná sūryaḥ: 1.56.4^d, indram sisakty uṣāsān, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cákrir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti yāti.]

9.85.7^c, pavamānā abhy arṣanti suṣṭutim: 9.62.3^b, abhy arṣanti suṣṭutim;
9.66.22^b, abhy arṣati suṣṭutim.

[9.85.9^b, ārūrucad ví divó rocanā kavīḥ: 6.7.7^b, vāicvānaró ví divó, &c.]

[9.85.9^c, rājā pavitram āty eti rōruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10^b, venā duhanty uksānaṁ giriṣṭhām: 9.95.4^b, añçum duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapativānsam giro venānām akrpanta pūrvīh,
çiqum rihanti matāyaḥ pānipnatam hiranyāyaḥ çakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaḥ vīṣā vāneṣv āva cakradad dhārih,
sām dhītāyo vāvaçanā anuṣata çiqum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, añçum rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice. (2d V. II 10 34⁹)

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvó gandharvó ádhi náke asthād vīçvā rūpā praticākṣāno asya,
bhānūḥ çukreṇa çocīṣā vy ādyāut prārūrucad ródasi mātārā çúciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvó gandharvó ádhi náke asthāt pratyāñ citrá bíbhrad asyāyudhāni,
vāsāno átkam surabhīm dīçé kām svār ná nāma janata priyāni.] 6.29.3^{c1}

10.123.8^c (The same)

drapsāḥ samudrām abhi yāj jigāti páçyan gīdhrasya cākṣasā vídharman,
bhānūḥ çukreṇa çocīṣā cakānās tṛtīye cakre rájasi priyāni.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12^d, prārūrucad ródasi mātārā çúciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.3^a, átyo ná hiyāno abhi vājam arṣa : 9.70.10^a, hitó ná sáptirabhi vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māṣa Rṣiganāḥ ; to Pavamāna Soma)

átyo ná hiyāno abhi vājam arṣa svarvīt kóçam divó ádrimātaram, 9.70.10^a
vīṣā pavítre ádhi sāno avyāye sōmaḥ punāná indriyāya dhāyase.] cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ákrān samudráḥ prathamé vídharmañ janāyan prajā bhúvanasya rájá,
vīṣā pavítre ádhi sāno ávyē brhāt sōmo vāvṛdhe suvāná induḥ.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sōmaḥ punāná indriyāya dhāyase : 9.70.5^a, sá marmrjanā indriyāya dhāyase.]

[9.86.7^b, sōmo devānām úpa yāti níṣkṛtām : 9.78.1^d, çuddhó devānām, &c.]

Cf. 9.86.32^d, pátir janīnām úpa, &c.

[9.86.7^d, vīṣā pavitram áty eti rōruvat : 9.85.9^c, rájá pavitram, &c.]

9.86.8^d : 9.72.7^d, nábhā prthivyā dharūno mahó divāḥ.

9.86.9^a : 1.58.2^d, divó ná sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sómah punānāḥ kalāṇṇeṣu sīdati; 9.96.23^d, sómah punānāḥ kalāṇṇeṣu sātā.

9.86.13^d: 9.72.4^d, çucir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ maṁṣā abhy anūṣata stūbhah.

9.86.19^d. indrasya hārdy āviçān maṁṣibhiḥ: 9.60.3^c. indrasya hārdy āviçān.

9.86.21^d: 9.72.7^d, sómo hrdē pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānō nirṇijam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānō nā nirṇijam.

9.86.29^c (Pṛṇayah, alias Aja Rṣiganāḥ; to Pavamāna Soma)
tvām samudrō asi viçvavit kave tāvemāḥ pāṇca pradīço vidharmaṇi,
tvām dyām ca pṛthivīm cāti jabhriṣe tāva jyōtiṁṣi pavamāna sūryah.

9.100.9^{ab} (Rebhasūnū Kāçyapāu; to Pavamāna Soma)

tvām dyām ca mahivrata pṛthivīm cāti jabhriṣe,

prāti drāpim amuñcathāḥ pavamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d. tūbhyemā viçvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.1^c, çicunī rihanti matāyah pāṇipnatam; 9.86.46^c. ançūm, &c.

9.86.33^d (Atrayah; to Pavamāna Soma)

rāja sindhūnām pavate pātir divā rāsya yāti pathibhiḥ kánikradat,
sahāsradhārah pāri śicyate hārīḥ punānō vācam janāyann upāvasuḥ.

9.106.12^c (Agni Cākṣusa; to Pavamāna Soma)

āsarji kalāṇṇā abhi ṇmīhē sāptir nā vājayūḥ,

cf. 9.106.12^b

punānō vācam janāyann asiṣyadat.

Cf. Hillebrandt, Ved. Myth. i. 357.—For the repeated pāda cf. also 9.78.1^a, prā rāja vācam janāyann asiṣyadat.

9.86.35^b, çyenó nā vānsu kalāṇṇeṣu sīdasi: 9.38.4^b, çyenó nā vikṣu sīdati; 9.57.3^c, çyenó nā vānsu sīdati.

9.86.35^d (Atrayah; to Pavamāna Soma)

iṣam ūrjam pavamānābhy āṛṣasi ṇçyenó nā vānsu kalāṇṇeṣu sīdasi, 9.38.4^b
indrāya mādva mādya mādah sūtō divō viṣṭambhā upamō vicakṣaṇāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhūnam ā viça samudrām iva sindhavah,

cf. a: 9.70.9^b; b: 8.6.35^b

ṇjūṣṭo mitrāya vārunāya vāyāve divō viṣṭambhā uttamāḥ. 9.70.8^c

Cf. Hillebrandt, Ved. Myth. i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, ū) naḥ pavasva vásumad dhiranyavat.

9.86.40^{cd}: 9.83.5^{cd}, rájā pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahásra-
bhr̥ṣṭir jayatī (9.83.5, jayasi) grávo br̥hát.

9.86.44^a, vipaṇṇite pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, anṇūm rihanti matāyaḥ pānipnatam: 9.85.11^c; 86.31^d, ṣiṇūm
rihanti, &c.]

9.87.9^c, pūrvīr īṣo br̥hatīr jīradāno: 6.1.12^c, pūrvīr īṣo br̥hatīr āréaghāh.

9.88.1^a: 7.29.1^a, ayám sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suvīryasya pátayaḥ syāma.

[9.90.3^d, āśāḥ sahān pītanāsu çātrūn: 6.19.8^c; 8.60.12^a, yéna vánsāma
pītanāsu çātrūn (8.60.12^a, çārdhataḥ).]

9.90.5^c (Vasiṣṭha Maitravāruni; to Pavamāna Soma)

mātsi soma várūnaṁ mātsi mitráṁ mātisīndram indo pavamāna viṣṇum,
mātsi çārdho mārutaṁ mātsi devān mātsi mahām índram indo mādāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mātsi vāyūm iṣṭāye rádhase ca mātsi mitrávárūnā pūyāmānaḥ,
mātsi çārdho mārutaṁ mātsi devān mātsi dyāvapṛthivī deva soma.

For 9.97.42^c cf. 9.97.49^b, abhi mitrávárūnā pūyāmānaḥ.

[9.91.1^c, dāça svāsāro ádhi sūno ávye: 9.92.4^c, dāça svadhābhir ádhi sūno ávye.]

[9.92.4^b, viçve devās tráya ekādaçāsah: 8.57(Vāl.9).2^d, yuvām devās, &c.]

[9.92.4^c, dāça svadhābhir ádhi sūno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paçumānti hótā: 9.97.1^d, mitéva sádma paçumānti hótā.]

9.95.2^b: 2.42.1^b, iyarti vācam aritéva návam. Omitted by mistake under 2.42.1^b.

[9.95.4^b, anṇūm duhanty ukṣānaṁ giriṣṭhām: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suvīryasya pátayaḥ syāma.

9.96.3^{ab} (Pratardana Daivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānaḥ,
kṛṇvānn apó varṣāyan dyām utémām urór ū no varivasyā punānāḥ.

9.97.27^{ab} (Mṛīka Vasiṣṭha; to Soma Pavamāna)

evā deva devátāte pavasva mahé soma psárase devapānaḥ,
mahāç cid dhī ṣmāsi hitāḥ samaryé kṛdhī suṣṭhané ródasi punānāḥ.

Cf. Fischel, Ved. Stud. iii. 197.

9.96.5^b: 8.36.4^a, janitá divó janitá prthivyāh.

9.96.6^d, 17^d, sómah pavitram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi; to Pavamāna Soma)

pāri priyāh kalāṣe devāvata indrāya sómo ráṇyo mādāya,

sahásradhārah ṣatāvāja indur vāji ná sāptih sāmanā jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu; to Soma Pavamāna)

sómah punāno avyāye vāre ṣiṣur ná kriṣṇan pāvamāno aksāh,

sahásradhārah ṣatāvāja induh.

[9.96.16^c, abhi vājam sāptir iva ṣravasyā: 1.61.5^a, asmā id u sāptim iva ṣravasyā.]

9.96.17^a (Pratardana Dāivodāsi; to Pavamāna Soma)

ṣiṣum jajñānām haryatām mṛjanti ṣumbhanti vāhniṇ marūto gaṇéna,

kavir gīrbhiḥ kāvyeṇā kavīḥ sán [sómah pavitram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiṣvarayah; to Pavamāna Soma)

ṣiṣum jajñānām hāriṁ mṛjanti pavitre sóman devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yūthā pāri kōcam ārsan: 9.76.5^a, vṛṣeva yūthā pāri kōcam ārsasi.

9.96.23^d, sómah punānāh kalāṣeṣu sātā: 9.68.9^b; 86.9^d, sómah punānāh kalāṣeṣu sīdati.

[9.97.1^d, mitēva sādma paṣumānti hōtā: 9.92.6^a, pāri sādmeva paṣumānti hōtā.]

[9.97.5^a, indur devānām ūpa sakhyām āyān: 4.33.2^c, ād id devānām ūpa sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāh: 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ādhi (19 pāri) ṣṇūnā dhanva sūno ávye.

[9.97.24^c, dvitī bhuvad rayipāti rayīnām: 1.60.4^d; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evā deva devātāte pavasva mahé soma psārāse devapānāh: 9.96.3^{ab}, sá no deva devātāte pavasva mahé soma psārāsa indrapānāh.

[9.97.30^c, pitúr ná putráh krátubhir yatanāh: 1.68.9, 10^a pitúr ná putráh krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarīntamah.

9.97.36^a : 9.68.10^a, evā naḥ soma pariṣicyāmanah.

9.97.39^c : 1.62.2^c, yēnā naḥ pūrve pitārah padajñāḥ.

9.97.40^c, vīṣā pavitre ādhi sāno āvye : 9.86.3^c, vīṣā pavitre ādhi sāno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitrāvāruṇa pūyāmanah.

9.97.42^c : 9.90.5^c, mātasi ṣārdho mārutan mātasi devān.

9.97.44^c, svādasvindrāya pāvamāna indo : 9.74.9^d, svādasvindrāya pāvamāna pitāye.

[9.97.46^d, kāmo nā yó devayatām āsarji : 1.190.2^b, sārgo nā, &c.]

9.97.48^d : 1.73.2^a, devó nā yāḥ savitā satyāmanmā.

[9.97.49^d, abhīndram vīṣaṇam vājrabāhum : 7.23.6^a, evéd indram, &c.]

[9.97.56^b, sómo vīṣvasya bhūvanasya rūjā : 3.46.2^c ; 6.36.4^d, éko vīṣvasya, &c. ; 5.85.3^c, téna vīṣvasya, &c. ; 10.168.2^d, asyā vīṣvasya, &c.]

[9.97.56^d, ví vāram āvyam samáyāti yāti : 9.85.5^b, vy āvyāyam samáyā vāram arṣasi.]

9.98.1^c : 9.64.25^c, indo sahasrabharnasam.

9.98.4^b : 1.84.7^b, vásu mártāya dāṣṭse.

See under 1.45.8^d for other similar pādas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyām indrasya kāmīyam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sómam pātave.

9.99.6^a, sá punāno madīntamah : 9.50.5^a, sá pavasva madīntama.

9.99.6^b : 9.20.6^c, sómaḥ camūṣu sīdati.

[9.99.7^a, sá mrjyate sukārmabhiḥ ; 9.70.4^a, sá mrjyāmāno daṣābhiḥ sukārmabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyah sutāḥ.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nībhīr yató ví nīyase.

9.99.8^{cd} : 9.63.2^{bc}, indrāya matsarīntamah (or, °maḥ) camūṣv ā ní sīdasi.

9.100.1^b : 1.18.6^b ; 9.98.6^c, priyām indrasya kāmīyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sóma dvibārhasaṁ rayīm.

9.100.2^d, 8^d, viçvāni dāçuṣo gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhárāyā.

9.100.5^c: 9.1.1^c, indrāya pátave sutāḥ.

9.100.5^d (Rebhasūnū Kāçyapāu; to Pavamāna Soma)

krátve dáksāya naḥ kave ḥ pávasva soma dhárāyā,]

§ 9.1.1^b

[indrāya pátave sutó, mitráya várūnāya ca.

§ 9.1.1^c

10.85.17^b (Sūryā Savitrī; to Devāḥ)

sūryāyāi devébhyo mitráya várūnāya ca,

yé bhūtāsya prāçetasa idāni tebhyo 'karaṁ námaḥ.

9.100.6^a, pávasva vājasátamaḥ: 9.43.6^a; 107.23^a, pávasva vājasátaye; 9.13.3^a; 42.3^b, pávante vājasátaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsāni jātāni ná dhenāvaḥ: 6.45.28^c, vatsāni gávo ná dhenāvaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmanī.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^{ab}, tvāni dyāni ca mahivrata prthivīm cāti jabhriṣe: 9.86.29^c, tvāni dyāni ca prthivīm cāti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayāni pūṣā rayir bhāgaḥ: 8.31.11^a, áitu pūṣā rayir bhāgaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punānó arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣanīr abhi; 5.86.2^c, yā páñca carṣanīr abhi.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta indavo 'smábhyaṁ gātuvittamāḥ,

mitráḥ suvānā arepāsaḥ svādhyāḥ svarvīdaḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvittamo ḥ devébhyo mádhumattamaḥ,]

§ 9.100.6^d

sahásraṁ yāhi pathibhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté pūtā vipaçcītaḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dādhyāçiraḥ.

9.101.15^b, ví yás tastāmbha ródasi: 7.86.1^b, ví yás tastāmbha ródasi cid urvī.

9.101.16^a (Prajāpati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gāvye ádhi tvaci,

ḥkánikradad víṣā hárir, indrasyabhy eti níṣkrtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa; to Pavamāna Soma)

eṣā syā dhārāya sūtó 'vyo várebhiḥ pavate madíntamaḥ,

krīḷann ūrmir apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad víṣā hárir: 9.2.6^a, ácikradad víṣā hárir.]

9.102.5^b: 1.19.3^b, víḡve devāso adrúhaḥ.

9.102.7^b: 1.142.7^c; 5.5.6^b; 10.59.8^b, yahvī ṛtāsya mātāra; 9.33.5^b, yahvī ṛtāsya mātārah.

[9.103.2^a, pári várāṇy avyáyā: 9.67.4^b; 107.10^b, tiró várāṇy, &c.]

9.103.2^b (Dvita Āptya; to Pavamāna Soma)

ḥpári várāṇy avyáyā, góbhir añjānó arṣati,

cf. 9.103.2^a

trī ṣadhāsthā punanāḥ kṛṇute hárir.

9.107.22^d (Sapta Rṣayaḥ; to Pavamāna Soma)

mrjānó váre pávamāno avyáye ḥvíṣāva cakrado váne,

cf. 9.7.3^b

devānām soma pavamāna níṣkrtām góbhir añjānó arṣasi.

[9.103.3^a, pári kócam madhuçútam: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyaḥ sūtāḥ.

9.103.6^c, vyānaçīḥ pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya ā ní ṣidata.

9.104.2^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjáta gayasádhanam,

devāvyām mādām abhi dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvānó ajyate,

devāvīr mādó matībhiḥ páriṣkrtāḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya várūṇāya çántamaḥ: 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīṇam: 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2^a, sám vatsá iva mātṛbhiḥ: 9.104.2^a, sám ī vatsām ná mātṛbhiḥ.

9.106.2^b: 9.6.7^b, indrāya pavate sutāḥ; 9.62.14^c; 107.17^a, indrāya pavate mādah.

9.106.3^a: 9.10.1^a, asyéd indro mādeshv ā.

9.106.4^b: 8.91.3^d, indrāyendo pári srava; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam çuṣmam ā bhara svarvidam: 9.29.6^c, dyumántam çuṣmam ā bhara.

9.106.5^b: 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmābhyam gātuvittamāḥ: 9.101.10^b, asmābhyam gātuvittamāḥ.

9.106.6^b: 9.100.6^d, devébhyo mādhumattamāḥ.

9.106.7^b: 9.65.14^b, indo dhárabhir ojasā.

9.106.10^b: 9.28.1^e, ávyo váram vi dhāvati; 9.16.8^c, ávyo váram vi dhāvati;
9.74.9^b, ávyo váram vi pavamāna dhāvati.

[9.106.10^c, ágre vācāḥ pávamānaḥ kánikradat: 9.3.7^c, pávamānaḥ kánikradat;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b: 9.6.5^c; 45.5^b, vāne krīṇantam átyavin.

9.106.12^b (Agni Cakṣuṣa; to Pavamāna Soma)

ásarji kalāçāṇ abhi mīlḥé sáptir ná vājayūḥ,

punāno vācam janāyann asīsyadat.]

60° 9.86.33^d

9.107.11^b (Sapta Rṣayah; to the same)

sā māmṛje tiro āpvāni meṣyō mīlḥé sáptir ná vājayūḥ,

anumādyah pávamāno manīṣibhiḥ sómo viprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence āpvāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punāno vācam janāyann asīsyadat: 9.86.33^d, punāno vācam janāyann
úpāvasuḥ.

9.106.13^a: 9.65.25^a, pávate haryatō háriḥ.

[9.107.1^d, suṣāva sómam ádribhiḥ: 4.45.5^d, sómam suṣāva mādhumantam
ádribhiḥ.]

9.107.4^a: 9.63.28^a, punānāḥ soma dhárayā.

9.107.4^d: 8.61.6^b, útso deva hiranyāyah.

9.107.6^b: 9.7.6^a; 52.2^b, ávyo vāre pári priyāḥ; 9.50.3^a, ávyo vāre pári priyām.

9.107.7^d: 8.89.7^b; 10.156.4^b, ā sūryam rohaya divi; 1.7.3^b, ā sūryam rohayad divi.

9.107.10^b: 9.67.4^b, tiró várāṇy avyāyā.

9.107.11^b: 9.106.12^b, mīlhé sāptir ná vājayūḥ.

9.107.12^d: 9.66.11^a, áchā kócam madhuçútam.

9.107.14^{ab}: 9.23.4^{ab}, abhí sómāsa āyāvaḥ pávante mádyam madam.

9.107.14^c, samudrásyādhi viṣṭāpi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrásyādhi viṣṭāpi; 8.34.13^b, samudrásyādhi viṣṭāpaḥ.

9.107.14^d: 9.21.1^c, matsarāsaḥ svarvīdaḥ.

9.107.15^b (Sapta Ṛsayah; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrmiṇā rájā devá ṛtām bṛhát,
árṣan mitrásya várūṇasya dhármaṇā prá hinvánā ṛtām bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)

sahásradhāraṁ vṛṣabhāṁ payovīdham priyāṁ devāya jánmane,
ṛténa yá ṛtājāto vivāvṛdhé rájā devá ṛtām bṛhát.

9.107.17^a: 9.62.14^c, índrāya pavate mādāḥ; 9.6.7^b; 106.2^b, índrāya pavate sutāḥ.

9.107.17^d: 9.63.17^a, tám i mrjanty āyāvaḥ.

9.107.21^c, rayīm piçāṅgam bahulām puruspṛham: 9.72.8^d, rayīm piçāṅgam bahulām vasīmahī.

9.107.22^b, vīṣāva cakrado vāne: 9.7.3^b, vīṣāva cakradad vāne.

9.107.22^d, góbbhir añjānó arṣasi: 9.103.2^b, góbbhir añjānó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye;
9.100.6^a, pávasva vājasātamah.

9.107.24^a: 9.72.8^a, sá tū pavasva pári párthivam rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛksata.

9.107.26^b: 9.30.2^a, índur hiyanāḥ sotṛbhiḥ.

9.107.26^d: 9.14.5^c, gāḥ kṛṇvānó ná nirṇijam; 9.86.26^c, gāḥ kṛṇvānó nirṇijam haryatāḥ kavīḥ.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mādhumattamah.

9.108.5^b, ávyo várebhiḥ pavate madántamah: 9.101.16^a, ávyo várebhiḥ pavate.

[9.108.6^d, varmīva dhr̥ṣṇav á ruja: 8.73.18^a, púram na dhr̥ṣṇav, &c.]

9.108.8^d: 9.107.15^b, rājā devā ṛtām bṛhāt.

9.108.15^a: 9.11.8^a; 98.10^a, indrāya soma pātave.

9.108.15^c: 9.64.22^b; 108.1^a, pāvasva mādhumattamaḥ.

9.108.16^a: 9.70.9^b, indrasya hārdi somadhānam ā viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva sindhavaḥ.

9.108.16^c: 9.70.8^c, jūṣṭo mitrāya varuṇāya vāyāve.

9.108.16^d, divo viṣṭambhā uttamāḥ: 9.86.35^d, divo viṣṭambhā upamó vicakṣaṇāḥ.

9.109.12^a, çiçum jajñānām hāriṁ mrjanti: 9.96.17^a, çiçum jajñānām haryatām mrjanti.

9.109.22^b, çrīṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhīd ugró riṇānn apāḥ.

9.110.9^b, imā ca viçvā bhūvanābhi majmānā: 2.17.4^a, ādhā yó viçvā bhūvanābhi majmānā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ çatāvāja induḥ.

9.111.3^c, indraṁ jātīrāya harṣayan: 8.15.13^c, indraṁ jātīrāya harṣaya çácipātīm.

9.112.1^c–4^c: 113.1^c–11^c; 114.1^c–4^c, indrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, tatra mām amṛtām kṛdhi.

9.114.4^d (Kaçyapa Mārīca; to Soma Pavamāna)

yāt te rājañ chṛtām havis téna somābhi rakṣa naḥ,

arātivā mā nas tāriṁ mó ca naḥ kíṁ canāmamād indrāyendo pári srava.

§ 8.91.3^d

Pāda d is almost identical with the refrain, mó çú te kíṁ canāmamat, 10.59.8^e, 9^f, 10^e.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām jānānām: 1.76.4^c, vēsi hotrām utā potrām yajatra.

10.2.2^d: 2.3.1^d, devó devān yajatv agnīr ārhan.

10.2.4^a, yād vo vayām pramināma vratāni: 8.48.9^c, yāt te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna: 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya; to Agni)

brāhma ca te jātavedo nāmaç ceyām ca gīḥ sādām id vārdhani bhūt,
rākṣā no agne tānayāni tokā rākṣotā nas tanvò āprayuchan.

10.7.7^d (Trita Āptya; to Agni)

bhāvā no agne 'vitótā gopā bhāva vayaskīd utā no vayodhāh,
rāsvā ca naḥ sumaho havādātīm trāsvotā nas tanvò āprayuchan.

10.5.2^c (Trita Āptya; to Agni)

samānām nīlām vīṣaṇo vāsānāḥ sām jagmire mahiṣā ārvatībhiḥ,
ṛtāsya padām kavāyo nī pānti gūhā nāmāni dadhire pārāṇi.

10.177.2^b (Pataṅga Prājāpatya; Māyābhedaḥ)

pataṅgo vācam mānasā bibharti tām gandharvó 'vadad gārbhe antāh,
tām dyótamānām svaryām mañṣām ṛtāsya padé kavāyo nī pānti.

For 10.5.2 cf. Bergaigne i. 98; ii. 76; iii. 224, 233; for 10.177.2, Bergaigne i. 285, 291; iii. 67, 224, 242; Hillebrandt, Ved. Myth. i. 351, 433; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñāno hávyo babhūtha: 8.96.21^b, sadyó jajñāno hávyo babhūva.

[10.6.7^c, tām te devāso ānu kētam āyan: 4.26.2^d, māma devāso, &c.]

10.7.2^c: 1.163.7^c, yadā te mārto ānu bhógam ānaḥ.

[10.7.5^d, vikṣú hótāraṁ ny āsādayanta: 3.9.9^d = 10.52.6^d, ād id dhótāraṁ, &c.]

10.7.7^d, trāsvotā nas tanvò āprayuchan: 10.4.7^d, rākṣotā nas, &c.

10.8.1^b: 6.73.1^d, ā ródasi vīṣabhó roravīti.

10.8.1^d, apām upāsthe mahiṣo vavardha: 10.45.3^d, apām upāsthe mahiṣā avardhan. Added in proof.

10.9.5^a. īṣānā vāryāṇām: 1.5.2^b; 24.3^b, īṣānāṃ vāryāṇām; 8.71.13^b. īṣe yō vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyōk ca sūryaṃ dr̥ṣṇ.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vaiivasvata; to Yama)

nā te sākḥā sakhyāṃ vasy etāt sālakṣmā yād viṣurūpā bhāvāti,
mahās putrāso āsurasya vīrā, divo dhartāra urviyā pāri khyā. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmantv ātrāmīṭasya nāma sālakṣmā yād viṣurūpā bhāvāti,
yamāsyā yō manāvate sumāntv āgne tām ṛṣva pāhy āprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Proh.*, p. 232.

[10.10.2^c, mahās putrāso āsurasya vīrāḥ: 3.53.7^b; 10.67.2^b, divās putrāso āsurasya vīrāḥ.]

10.10.5^b: 3.55.19^a, devās tvāṣṭa savitā viṣvārūpaḥ.

[10.10.5^c, nākir asya prā minantī vratāni: 1.69.7^a, nākiṣ ṭa etā vratā minanti.]

[10.10.6^b, kā īm dadarṣa kā ihā prā vocat: 3.54.5^a; 10.129.6^a, kō addhā veda kā ihā prā vocat.]

10.10.6^c, brhān mitrāsya vāruṇasya dhāma: 2.27.7^c, brhān mitrāsya vāruṇasya ṣirma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pāri śvajāte libujeva vṛkṣām.

10.11.5^b, hōtrābhīr agne mānuṣaḥ svadhvarāḥ: 2.2.8^c, hōtrābhīr agnir mānuṣaḥ svadhvarāḥ.

10.11.8^b, devī devēsu yajatā yajatra: 4.56.2^a, devī devēbhīr yajatē yājatrāḥ;
7.75.7^b, devī devēbhīr yajatā yājatrāḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṣrudhī no agne sādane sadhāsthe yukṣvā rātham amṛtasya dravitnūm,
ā no vaha ródasi devāputre mākīr devānām āpa bhūr ihā syāh.

10.12.6^b: 10.10.2^b, sálakṣmā yád viśurūpā bhāv āti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmín yajñé barhiṣy ā niśādyā.

10.14.6^{cd}, tēsāṁ vayām sumatāu yajñīyānām āpi bhadre sāumanasé syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tāsya vayām sumatāu
yajñīyasyāpi bhadre sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhóta prá ca tiṣṭhata.

[10.14.14^d, dīrghām āyuh prá jīvāse: 10.18.6^d, dīrghām āyuh karati jīvāse vah.]

Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, áthā nah čām yór arapó dadhāta: 10.37.11^d, tād asmé čām yór arapó
dadhātana.]

10.15.5^c: 6.49.1^c, tá ā gamantu tá ihā ṣruvantu.

10.15.6^d: 7.57.4^d, yád va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarātham turébhiḥ; 5.11.2^c, indreṇa devāiḥ sarātham sá barhiṣi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe.

[10.16.8^d, tāsmin devā amṛtā mādāyantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsādyāsmín barhiṣi mādāyasva: 6.52.13^d, āsādyāsmín barhiṣi mādāya-
dhvam; 6.68.11^d, āsādyāsmín barhiṣi mādāyethām.

10.17.9^d, rāyās pōsaṁ yājamāneṣu dhehi: 8.59 (Val.11).7^b, rāyās pōsaṁ yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōsaṁ yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yónim ānu samcārantam (3.33.3^d, samcāranti);
1.146.3^d, samānām vatsām abhi samcāranti.]

[10.18.6^d, dīrghām āyuh karati jīvāse vah: 10.14.14^d, dīrghām āyuh prá jīvāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mánah.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya l máno dáksam utá krátum, cf. 9.4.3^a
ádha te sakhyé ándhaso ví vo máde l rāṇan gūvo ná yāvase vívaksase.]

cf. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161, 231, 237, 511.—For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīśām ūrjo napād amṛtebhiḥ sajōśāḥ,
gīra ā vaksat sumatīr iyānā īśam ūrjam suksitīm viçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthāya vamrakāḥ padbhīr ūpa sarpad indram,
sā iyānāḥ karatī svastīm asmā īśam ūrjam suksitīm viçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Verl. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hotāraṁ tvā vṛṇīmahe.

10.21.1^d, çīrām pāvakaçociśam vivakṣase: 3.9.8^b; 8.43.31^b; 102.11^a, çīrām
pāvakaçociśam.

10.21.3^d, viçvā ādhi çriyo dhiṣe vivakṣase: 2.8.5^c, viçvā ādhi çriyo dadhe;
10.127.1^c, viçvā ādhi çriyo dhīta.

[10.21.6^a, tvām yajñēsv ūtate: 8.11.1^c, tvām yajñēsv ūdyah.]

[10.21.6^b, āgne prayaty ādhvarē: 5.28.6^b; 8.71.12^b, agnīm prayaty. &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv ṛtvijam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çociśā.

10.22.2^d: 1.25.15^b, yāçaç cakrō āsāmy ā.

[10.22.8^d, vādhar dāsāsya dambhaya: 8.40.6^c, ojo dāsāsya dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra çūra sōmam.

10.22.15^c (Vimada Āindra, or others; to Indra)

[pibā-pibéd indra çūra sōmam,] mā riṣanyo vasavāna vāsuh sām, 60- 2.11.11^a
utā trāyasva gr̥ṇatō maghōno mahāç ca rāyō revātas kṛdhi nah.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra tūbhyam çānsi dā nṛbhyo nṛṇām çūra çāvah,
tēbhīr bhava sākṛatur yeṣu cākān utā trāyasva gr̥ṇatā utā stīr.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātī ma-
ghāvā, &c.]

[10.23.4^d, ūd id dhūnoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sōmam imām pibā: 8.17.1^b, indra sōmam pibā imām.]

Cf. under 1.84.4.

10.24.1^c, asmé rayīm nī dhārāya vi vo mādē: 1.30.22^c, asmé rayīm nī dhārāya.

10.24.2^d, çréṣṭham no dhehi váryam vívakṣase : 3.21.2^d, çréṣṭham no dhehi váryam.

10.25.1^{ab}, bhadráṁ no ápi vātaya máno dākṣam utá krátum : 10.20.1, bhadráṁ no ápi vātaya mánaḥ (quasi pratika).

[10.25.1^b, máno dākṣam utá krátum : 9.4.3^a, sánā dākṣam, &c.]

10.25.1^d, ráṇan gávo ná yávase vívakṣase : 5.53.16^b, ráṇan gávo ná yávase.

10.25.5^d (Vimada Āindra, or others ; to Soma)

táva tyé soma çáktibhir níkāmāso vy ñpvire,

gṛtsasya dhírās távaso ví vo máde vrajáṁ gómantam açvínāṁ vívakṣase.

10.62.7^b (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ)

índreṇa yujá niḥ srjanta vāgháto vrajáṁ gómantam açvínāṁ,

sahásraṁ me dádato aṣṭakarmyaḥ grávo devéṣv akrata. 8.65.12^c

10.25.7^a : 1.91.8^a, tvám naḥ soma viçvátāḥ.

10.25.7^d, má no duḥçāṁsa içatā vívakṣase : 1.23.9^c ; 7.94.7^c, má no duḥçāṁsa içata ; 2.23.10^c, má no duḥçāṁso abhidipsúr içata.

10.26.9^d : 8.43.22^c, imám naḥ çṛṇavad dhávam.

10.27.1^b, yát sunvaté yájamānāya çikṣam : 8.59(Vāl.11).1^d, yát sunvaté yájamānāya çikṣathāḥ.

10.27.7^d (Vasukra Āindra ; to Indra)

ábhūr v áukṣír vy ū áyur ānaḍ dārṣan nú pūrvo áparo nú darsat,
dvé pavaste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya ; to Agni)

yó asyá pāré rájasāḥ çukró agnir ájāyata, sá naḥ parsad áti dvīṣaḥ.
refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra ; to Indra)

paṭto jagāra pratyāñcam atti çirṣṇá çiraḥ práti dadhāu várūtham,
āsina ūrdhvām upási kṣipāti nyāññ uttānām anv eti bhūmim.

10.142.5^d (Sārisṛkva ; to Agni)

práty asya çréṇayo dadṛṇa ekám niyānam bahāvo ráthāsāḥ,
bahū yád agne anumármjāno nyāññ uttānām anvéṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated pāda ; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{ed}: 3.55.13^{ab}, anyāsyā vatsān rihatī mimāya kāya bhuvā ni dadhe dhenūr ūdhaḥ.

[10.27.21^c, grāva id enā parō anyād asti: 10.31.8^a, naitāvad enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evā hi mām tavāsam vardhāyanti divāc cin me bṛhatā uttarā dhūḥ,
purū sahasrā nī çiçāmi sākām açatruṁ hi mā jānitā jajāna.

10.48.4^c (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)

ahām etām gavyāyam āçvyam paçum puriṣam sāyakenā hiranyāyam,
purū sahasrā nī çiçāmi dāçuṣe yān mā sōmasa ukthino āmandiṣuḥ.]

66* 4.42.6^c

10.28.7^c, vādhm vṛtrām vājreṇa mandasānāḥ: 4.17.3^c, vādhid vṛtram, &c.

10.29.8^a, vy ānaḥ indrah pṛtanāḥ svōjāḥ: 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīm mitrāsyā vāruṇasya dhāsim: 4.55.7^c, nahī mitrāsyā, &c.]

10.30.4^b, yām viprāsa īlate adhvarēṣu: 1.58.7^b, yām vāghāto vṛpāte adhvarēṣu.

10.30.13^d, indrāya sōmam sūṣutam bhārantīḥ: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunutēndrāya sōmam: 2.14.1^a, ādhvaryavo bhāratēndrāya sōmam.

10.31.2^b, ṛtāsyā pathā nāmasā vivāset; 1.128.2^b, ṛtāsyā pathā nāmasā haviṣmatā;
10.70.2^c, ṛtāsyā pathā nāmasā miyēdhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kiṁ svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭataksūḥ,
samtasthānē ajāre itāuti āhāni pūrvīr usāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kiṁ svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭataksūḥ,
māniṣiṇo mānasā pṛchātēd u tād yād adhyātiṣṭhad bhūvanāni dhārayan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, naitāvad enā parō anyād asti: 10.27.21^c, grāva id enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prā me devānām vratapā uvāca, indro vidvān ānu hi tvā
cacākṣa tēnāhām agne ānuçiṣṭa āgām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ.

10.33.3^{ab}: 1.105.8^{ed}, mūṣo nā çiçnā vy ādanti mādhyā stotāram te çatakṛato.

[10.33.4^b, rājānaṁ trāsadasyavam : 8.19.32^c, samrājāṁ trāsadasyavam.]

10.34.8^b (Kavaśa Āilūṣa, or Akṣa Māujavat; Akṣakṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛṇāti vrāta eṣāṁ devā iva savitā satyādharmā,
ugrāsya cin manyāve nā namante rājā cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva; to Sūrya)

ṛāyō budhnāḥ saṁgāmano vāsūnāṁ viçvā rūpābhi caṣṭe çācibhiḥ,

1.96.6^a

devā iva savitā satyādharmēndro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divasprthivyōr āva ā vṛṇmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty agnīm samidhānām imahe.

10.35.6^c, āyukṣātām açvīnā tūtujiṁ rātham : 1.157.1^c, āyukṣātām açvīnā yātave rātham.

[10.35.10^c, indraṁ mitrāṁ vāruṇaṁ sātāye bhāgam : 10.63.9^c, agnīm mitrāṁ, &c.]

10.35.11^a : 106.2^a, tā ādityā ā gata sarvātātaye.

[10.35.12^c, pāçve tokāya tānayāya jivāse : 3.53.18^c, bālaṁ tokāya, &c.]

10.35.13^a, viçve adyā marūto viçva ūtī : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viçve no devā āvasā gamann ihā.]

10.35.14^a (Luça Dhānāka; to Viçve Devāḥ)

yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhāḥ,
yō vo gopithē nā bhayāsya veda té syāma devāvītaye turāsah.

10.63.14^a (Gaya Plāta; to Viçve Devāḥ)

yām devāsō 'vatha vājasātāu yām çūrasātā maruto hité dhāne,
prātaryāvāṇaṁ rātham indra sānasim āriṣyantam ā ruhema svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣmā vāruṇo mitrō aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, ādityāṁ dyāvāprthivī apāḥ svāḥ.

10.36.2^d–12^d, tād devānām āvo adyā vṛṇmahe.

[10.37.4^a, yēna sūrya jyōtiṣā bādhasa tāmaḥ : 10.127.2^c, jyōtiṣā bādhasa tāmaḥ.]

[10.37.7¹, jyóg jiváḥ prāti paçyema sūrya: 10.158.5¹, prāti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citrām: 2.23.15^d, tát asmāsu dráviṇaṁ, &c.]

[10.37.11^d, tát asmé çāṁ yór arapó dadhātana: 10.15.4^d, áthā naḥ çāṁ yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayim indra çraváyyam: 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvūñcam índram ávase karāmahe: 8.22.3^c, arvūñcā sv ávase, &c.]

10.39.4^d, víçvət tā vām śávanaṣu pravācyā: 1.51.13¹; 8.100.6^a, víçvət tā te śávanaṣu pravācyā.

10.39.7^b, ny ūhathuḥ purumitrāsya yóṣaṇām: 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvām çvetām pedāve çvināçvam: 1.118.9^a, yuvām çvetām pedāva indrajūtam.

10.39.11^c: 8.22.1^c, yām açvinā suhavā rudravartani.

[10.39.13^d, yuvām çácibhir grasitām amuñcatam: 1.112.8^c, yábhir vārtikām grasitām amuñcatam.]

[10.39.14^b, átaksāma bhīgavo ná rátham: 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a: 8.87.2^c, tá mandasāná mánuṣo duroṇá ū.

10.41.2^c, víço yóna gāchatho yájvarir narā: 7.69.2^c, víço yóna gachatho deva-yāntiḥ.

[10.42.2^c, kóçam ná pūrṇām vásunā nyīṣṭam: 4.20.6^d, udnéva kóçam vásunā nyīṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmām: 1.124.12^c, amī saté vahasi bhūri vāmām.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiṣ çaremāmatim durévām yávena kṣúdham puruhūta víçvām,
vayām rájabhiḥ prathamā dhánāny asmākena vṛjánenā jayema.

cf. Geldner, Ved. Stud. i. 150; Ludwig, Kritik, pp. 28, 31, 51.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pātu paçcād utóttarasmād ádharād aghāyóḥ,
índraḥ purástād utá madhyató naḥ sákhā sákhibhyo várivaḥ kṛṇotu.

[10.43.6^b, jánānām dhénā avacákaçad víçā: 8.32.22^c, dhénā indravacákaçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛtā purutrā: 10.80.4^d, agnér dhāmāni vibhṛtā, &c.]

10.45.2^d (Vātsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāṇi [vidmā te dhāma vibhṛtā purutrā,] ~~cf.~~ cf. 10.45.2^b

vidmā te nāma paramāṇ gūhā yād vidmā tām ūtsam yāta ājagāntha.

10.84.5^d (Manyu Tāpasa; to Manyu)

viṣeṣakīd indra ivānavabravō 'smākaṇ manyo adhipā bhavēhā,

priyāṇ te nāma sahure gr̥ṇimasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avaradhan: 10.8.1^d, apām upāsthe mahiṣō vavardha.

10.45.6^b: 4.18.5^d, ā ródasi apr̥nāj jāyamānaḥ: 3.6.2^a; 7.13.2^b, ā ródasi apr̥nā jāyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amṛto nī dhāyi.

10.45.9^c, prā tāṇ naya pratarāṇ vāsyō ácha: 6.47.7^b, prā no naya, &c.; 8.71.6^c, prā tāṇ naya vāsyō ácha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyō agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajāṇ gómantam uḇijo ví vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣē dyāvapr̥thivī huvema dévā dhattā rayīm asmé suvīram.

10.46.2^a: 2.4.2^a, imāṇ vidhānto apām sadhāsthe.

10.46.4^a, mandrāṇ hótāram uḇijo námobhiḥ: 7.10.5^a, mandrāṇ hótāram uḇijo yāvīṣṭham.

[10.46.10^a, yām tvā devā dadhirē havyavāham: 7.11.4^d; 10.52.3^d, áthā devā dadhire, &c.]

10.47.1^d—8^d, asmābhyāṇ citrāṇ vīṣaṇaṇ rayīm dāḥ.

10.47.4^b: 6.19.8^b, dhanasp̥tāṇ ṣūṣuvāṇsaṇ sudākṣam.

10.48.4^c, purū sahāsrā nī ṇīḇāmi dāḇiṣe: 10.28.6^c, purū sahāsrā nī ṇīḇāmi sākām.

10.48.4^d, yān mā sómāsa ukthīno ámandiṣuḥ: 4.42.6^c, yān mā sómāso mamādan yād ukthā.

[10.49.1^c, ahām bhuvāṇ yājamānasya coditā: 1.58.8^c, ṇāki bhava yājamānasya, &c.]

[10.50.7^a, yē te vipra brahmakṛtaḥ sūtē sácā: 7.32.2^a, imē hī te brahmakṛtaḥ, &c.]

[10.50.7^d, mādē sūtāsya somyāsyāndhasaḥ: 10.94.8^c, tā ū sūtāsya, &c.]

[10.52.2^a, ahām hotā ny āsīdam yājñyān : 5.1.5^d, 6^a : 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, āthā devā dadhire havyavāham ; 10.46.10^a, yān tvā devā dadhire havyavāham.

10.52.5^d, āthemā viçvāh pñtanā jayāti : 8.96.7^d, āthemā viçvāh pñtanā jayasi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sā no yakṣad devātātā yājñyān.

10.53.2^b, abhi prāyānsi sudhitāni hi khyāt : 6.15.15^a, abhi prāyānsi sudhitāni hi khyāh.

10.53.5^b : 7.35.14^d, gōjātā utā yē yajñiyāsah.

10.53.5^{cd} : 7.104.23^{cd}, pñthivī naḥ pñrthivāt pñtv ānhaso 'ntarikṣam divyāt pñtv asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçūḥ : 10.63.4^b, bñhād devāso amṛtatvām ānaçūḥ.]

10.54.3^a, kā u nū te mahimānaḥ samasya : 6.27.3^a, nahi nū te mahimānaḥ samasya.

[10.54.6^a, yō ādadhāj jyōtiṣi jyōtir antāḥ : 6.44.23^b, ayām sūrye ādadhāj jyōtir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ōkam : 3.55.1^d-23^d, mahād devānām asuratvām ōkam.]

[10.56.5^c, tanūṣu viçvā bhūvanā ni yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgūṇi viçvā.

10.57.3^c : 8.41.2^b, pitṛñān ca mānmaabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçē.

10.58.1^{bed}-12^{bed}, māno jagāma dūrakām, tāt ta ā vartayamasithā kṣāyāya jivāse.

[10.59.1^a, prā tāry āyuh pratarām nāvīyah : 4.12.6^d = 10.126.8^d, prā tāry agne pratarām na āyuh.]

10.59.1^d-4^d, parātarām sū nīrñtir jñhitām.

10.59.4^b : 6.52.5^b, paçyema nū sūryam uccārantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, mā te dṛçan sūryam. &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sū prā tirā na āyuh : 8.18.22^c, prā sū na āyur jivāse tñretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ānumate mñlāyā naḥ svastī : 8.48.8^a, sōma rājan mñlāyā naḥ svastī.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahvī ṛtāsyā mātārā; 9.33.5^b, yahvī ṛtāsyā mātārāḥ.

10.59.8^{cde}, 9^{def}, 10^{cde}. bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó śu te kiṁ canāmamat.

Cf. mó ca naḥ kiṁ canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c. āganma bibhrato nāmāḥ.

10.60.8^{cde}, 9^{cde}. evā dādhara te māno jīvātave nā mṛtyāvé 'tho ariṣṭātātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanāyāḥ sakhyānī nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, çūci yāt te rékṇa āyajanta sabardūghāyāḥ pāya usrīyāyāḥ.

10.61.22^c: 1.54.11^c, rākṣā ca no maghónaḥ pāhī sūrīn.

10.62.1^d–4^d, prāti gr̥bhṇṛta mānavānī sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātārānī vī: 6.72.2^d, āprathetām pṛthivīm, &c.

10.62.7^b, vrajānī gómantam açvīnam: 10.25.5^d, vrajānī gómantam açvīnām vīvaksase.

10.62.7^d: 8.65.12^c. çrāvo devésv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mánhate.

[10.62.9^d, vī sīndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, br̥hād devāso amṛtatvām ānaçuḥ: 10.53.10^d, yēna devāso amṛtatvām ānaçuḥ.]

10.63.8^b, viçvasya sthātūr jāgataç ca mātavaḥ: 6.50.7^d, viçvasya sthātūr jāgato jānitriḥ; 7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ.

[10.63.9^c, agnīm mitrānī varuṇānī sātāye bhāgam: 10.35.10^c, indrānī mitrānī, &c.]

10.63.13^a, āriṣṭaḥ sá mārto viçva edhate: 1.41.2^c; 8.27.16^c, āriṣṭaḥ sārva edhate.

10.62.13^b: 6.70.3^c; 8.27.16^c, prā prajābhīr jāyate dhārmanas pári.

10.63.14^a: 10.35.14^a, yānī devāsó 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evā platéh sūnūr avīvr̥dhad vo viçva ādityā adite manīṣī,
içānāso náro āmartyenāstāvi jāno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīṣī: 6.51.5^c, viçva ādityā adite sajósāḥ.

10.64.4^d (Gaya Plāta; to Viṣve Devāḥ)

kathā kavīs tuvirāvān kāya girā bṛhaspātir vāyvdhate suvṛktibhiḥ,
ajā ékapāt suhāvebhir ékvabhir áhiḥ éṛnotu budhnyō hāvīmāni.

10.92.12^b (Çāryāta Mānava; to Viṣve Devāḥ)

utā syā na uṇjām urviyā kavir áhiḥ éṛnotu budhnyō hāvīmāni,
sūryāmāsā vicārantā divikṣitā dhiyā çamīnahuṣī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjam pūramdhim: 5.41.6^a, prā vo vāyūm rathayūjam kṛnudhvam.

10.64.10^b, tvāṣṭā devébhir jānibhiḥ pitā vācaḥ: 6.50.13^c, tvāṣṭā devébhir jānibhiḥ sajōṣāḥ.

10.64.11^a: 1.144.7^b, raṇvāḥ sāndrṣṭāu pitumān iva kṣāyāḥ.

10.64.15^c (Gaya Plāta; to Viṣve Devāḥ)

vi sū hótrā viçvam açnoti vāryam bṛhaspātir arimatih pāṇiyasi.
grāvā yātra madhusūd ucyāte bṛhád aviraçanta matibhir manṣiṇaḥ.

10.100.8^c (Duvasyu Vādana; to Viṣve Devāḥ)

ápūmivān savitā sāviṣan nyāg vārya id āpa sedhantv adrayaḥ,
grāvā yātra madhusūd ucyāte bṛhád ā sarvātātim āditiḥ vṛṇīmahe.

Cf. 5.25.8^b, grāveocyate bṛhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viçva ādityā adite manṣi: 6.51.5^c, viçva ādityā adite sajōṣāḥ.

[10.65.1^a, agnir indro vāruṇo mitrō aryamā: see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtaḥ svār bṛhāt: 10.66.4^b, indrāviṣṇu marūtaḥ. &c.]

10.65.7^a, divākṣaso agnijihvā ṛtāvfdhaḥ: 1.44.14^b; 7.66.10^b, agnijihvā ṛtāvfdhaḥ.

10.65.9^c (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

parjanyāvātā vṛṣabhā puriṣiṇ, endravāyū vāruṇo mitrō aryamā, ~~cf.~~ cf. 1.36.4^a
devān ādityān āditiḥ havāmahe yō pāṛthivāso divyāso apsū yō.

10.66.4^c (The same)

āditiḥ dyāvāpṛthivī ṛtām mahād, indrāviṣṇu marūtaḥ svār bṛhāt,

~~cf.~~ cf. 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitāram sudānsasam.

10.65.14^b: 7.35.15^b, mānor yājatrā amṛtā ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

devān vāsistho amṛtān vavande yé viṣvā bhūvanābhiḥ prastathūḥ,
[té no rāsantām urugāyām adyā] [yūyām pāta svastibhiḥ sādā nah.]

cd: 7.35.15^{cd}; d: refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^c.

10.65.15^{cd} = 10.66.15^{cd}: 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā nah.

10.66.3^b: 1.107.2^d; 4.54.6^d, ādityāir no āditiḥ çarma yaṁsat (10.66.3^b, yachatu).

[10.66.4^b, indrāviṣṇu marūtaḥ svār brhāt: 10.65.1^c, ādityā viṣṇur marūtaḥ, &c.]

10.66.4^c, devān ādityān āvase havāmahe: 10.65.9^c, devān ādityān āditim
havāmahe.

10.66.9^b, āpa ōṣadhīr vanināni yajñīyā: 7.34.25^b = 7.56.25^b, āpa ōṣadhīr vanīno
juṣanta.

[10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8^a, ādityā rūdrā
vāsavaḥ sunthāḥ; 7.35.14^a, ādityā rūdrā vāsavo juṣanta (idān
brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purohita: 2.3.7^a, dāivyā hōtārā prathamā
vidūṣtarā; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛñje; 10.110.7^a,
dāivyā hōtārā prathamā suvācā.

10.66.13^b, ṛtāsyā pānthām ānv emi sādhyā: 1.124.3^c; 5.80.4^c, ṛtāsyā pānthām
ānv eti sādhi.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd}: 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā nah.

10.67.2^b: 3.53.7^b, divās putrāso āsurasya vīrāḥ.

10.67.12^a (Ayāsyā Āṅgīrasa; to Bṛhaspati)

indro mahnā mahatō arṇavāsya vī mūrdhānam abhinad arbudāsya,
[āhann āhim āriṇāt saptā sindhūn] [devāir dyāvāpṛthivi prāvataḥ nah.]

cd: 4.38.1^c; d: 1.31.8^d

10.111.4^a (Astrādauṣṭra Vairūpa; to Indra)

indro mahnā mahatō arṇavāsya vratāminad āṅgirobhir gṛṇānāḥ,
purīṇi cin nī tatānā rājñsi dādharma yō dharuṇam satyātata.

10.67.12^c: 4.28.1^c, āhann āhim āriṇāt saptā sindhūn.

10.67.12^d: 1.31.8^d; 9.69.10^d, devāir dyāvāpṛthivi prāvataḥ nah.

[10.68.1^c, giribhrājō nōrmāyo mādantaḥ: 6.44.20^b, gṛītapruṣo nōrmāyo, &c.]

10.68.11^d: 1.62.3^c, bṛhaspātir bhinād ādriṁ vidād gāḥ.

10.69.7^b, sahasrastarīḥ ṣatānitha ṛbhvā: 1.100.12^b, sahasracetāḥ ṣatānitha ṛbhvā.

10.70.2^c, ṛtāsya pathā nāmasā miyédhaḥ: 1.128.2^b, ṛtāsya pathā nāmasā haviṣ-
matā; 10.31.2^b, ṛtāsya pathā nāmasā vivāset.

[10.70.3^{ab}, ṣaṣvattamām ṛtate dūtyāya haviṣmanto manuṣyāso agnīm: 7.11.2^{ab},
tvām ṛtate ajirām dūtyāya haviṣmantaḥ sādām in manuṣāsaḥ.]

10.70.11^d: 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āṅgīrasa; to Jñāna)

yajñēna vācāḥ padavīyam āyan tām ānv avindann ṛṣiṣu praviṣṭām.

tām ābhṛtyā vy ādadhuḥ purutrā [tām sapta rebhā abhi sām navante.]

cf. 1.104.3^c

10.125.3^c (Vāc Āmbhriṇī; Ātmastuti)

ahām rāṣṭrī saṁgāmani vāsūnām eikitāsi prathamā yajñīyānam.

tām mā devā vy ādadhuḥ purutrā bhūristhātṛnām bhūry aveṣayantīm.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām sapta rebhā abhi sām navante: 1.104.3^c, sapta svāsāro abhi sām
navante.]

10.71.4^d: 1.124.7^c; 4.3.2^b; 10.91.13^d, jāyēva pātya uṣatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b: 7.6.4^d, ānānataṁ damāyantaṁ pṛtanyūn.

[10.74.5^c, ṛbhuḥṣānam maghāvānam suvṛktim: 10.104.7^b, sūterānam maghā-
vānam, &c.]

10.75.4^b: 9.77.1^d, vācṛī arṣanti piyaseva dhenāvaḥ.

[10.75.9^c, mahān hy āsya mahimā panasyate: 8.101.11^c, mahās te satō mahimā
panasyate.]

10.76.1^c, ubhō yāthā no āhani sacābhuvā: 4.55.3^c, ubhō yāthā no āhani nīpātā.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ: 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.6^d, āric cid dvēṣaḥ sanutār yuyota: 6.47.13^d = 10.131.7^d, āric cid dvēṣaḥ
sanutār yuyota; 7.58.6^c, āric cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a: 7.39.4^a, té hi yajñēṣu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta : 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣū : 3.14.5^b, uttānāhastā nāmasopasādyā ; 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnir mahī ródasī á viveça : 3.61.7^b, víṣā mahī ródasī á viveça.

[10.80.4^d, agnér dhāmāni vibhṛtā purutrā : 10.45.2^b, vidmā te dhāma vibhṛtā, &c.]

10.80.7^d : 3.1.22^d, āgne māhi drāviṇam á yajasva.

10.81.4^{ab} : 10.31.7^{ab}, kīm svid vānaṁ ká u sá vṛkṣā āsa yāto dyāvaprthivī niṣṭataksūh.

[10.82.1^d, ád id dyāvaprthivī aprathetām : 10.149.2^d, áto dyāvaprthivī, &c.]

10.82.5^a (Viçvakarman Bhāuvana ; to Viçvakarman)

paró divá pará enā prthivyā paró devébhir ásurāir yád ásti,

kām svid gārbhaṁ prathamām dadhra ápo yātra devāḥ samāpaçyanta viçe.

10.125.8^c (Vāc Āmbhriṇi ; Ātmastuti)

ahām evá vāta iva prá vāmy ārabhamāṇā bhūvanāni víçvā,

paró divá pará enā prthivyāitāvati mahinā sám babhūva.

10.82.6^d : 7.101.4^a, yāsmiṁ víçvāni bhūvanāni tasthūh.

10.83.2^b, manyūr hótā váruṇo jātāvedāḥ : 3.5.4^b, mitró hótā, &c.

[10.83.6^c, mányo vajrinn abhi mām á vavṛtsva : 4.31.4^a, abhi na á vavṛtsva.]

10.83.7^b : 8.100.2^d, ádhā vṛtrīṇi jañghanāva bhūri.

10.84.5^d, vidmā tám ūtsaṁ yāta ābabhūtha : 10.45.2^d, . . . yāta ājagāntha.

10.85.17^b : 9.100.5^d, mitráya váruṇāya ca.

[10.85.18^c, víçvāny anyó bhūvanābhicāṣte : 1.108.1^b ; 7.61.1^c, abhi víçvāni bhūvanāni caṣte ; also 2.35.2^d ; 2.40.5^a, víçvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prá tvā muñcāmi váruṇasya pūçāt : 6.74.4^c, prá no muñcatam váruṇasya pūçāt.]

10.85.39^d, jīvati çarādāḥ çatām : 7.66.16^c, jívema çarādāḥ çatām.

10.85.42^b, víçvam áyur vy āçnutam : 1.93.3^d, víçvam áyur vy āçnavat ; 8.31.8^b, víçvam áyur vy āçnutah.

10.85.43^d, 44^d : 7.54.1^d, çām no bhava dvipāde çām cātuspade : 6.74.1^d, çām no bhūtaṁ dvipāde, &c. ; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c–23^c, víçvasmād índra úttarah.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^c, indrasomā duṣkṛte mī sugām bhūt.]

[10.86.15^c, manthās ta indra gān hṛdē: 8.82.3^c, bhuvāt ta indra, &c.]

10.86.16^b, 17^d, antará sakthyā kápt.

10.86.16^d, 17^b, niṣedūṣo vijñmbhate.

10.87.1^d: 1.98.2^d, sá no divā sá riṣāḥ pātu náktam.

10.87.4^c, 13^d, tábhīr (13^d, táyā) vidhya hṛdaye yātudhānān.

10.87.21^a, paçcāt purastād adharād udaktāt: 7.104.19^c, prāktād āpāktād adharād udaktāt.

[10.87.23^c, āgne tigmēna çociṣā: agnis tigmēna, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, āviḥ svār abhavaj jāte agnāu.

[10.88.16^d, āprayuchan tarāṇīr bhrājamānaḥ: 7.63.4^b, dūrānarthas tarāṇīr, &c.]

10.89.2^d, kṛṣṇā tāmāṁsi tvīṣyā jaghāna: 9.66.24^c, kṛṣṇā tāmāṁsi jāṅghanat.

10.89.8^c, prā yē mitrāsya vāruṇasya dhāma: 4.5.4^c, prā yē minānti vāruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, pṛthivyā āpṛg amuyā çayanto: 1.32.5^d, āhiḥ çayata upapṛk pṛthivyāḥ.]

[10.89.15^a, çatruyānto abhi yē nas tatasrē: 4.50.2^b, bṛhaspate abhi, &c.]

10.89.15^c (Renu Vaiçvāmītra: to Indra)

[çatruyānto abhi yē nas tatasrē, māhi vrādhanta ogaṇāsa indra. Cf. 10.89.1^a andhēnāmītrās tāmāsā sacantām sujyotiṣo aktāvas tān abhi syuḥ.

10.103.12^d (Apratiratha Āindra; to Apvā)

amīṣām cīttām pratilobhāyanti grhāṇāṅgāny apve pārehi,

abhi prēhi nir daha hṛtsū çokāir andhēnāmītrās tāmāsā sacantām.

10.89.17^b, vidyāma sumatnāmān nāvanām: 1.4.3^b, vidyāma sumatnām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vastor āvasā grhānto viçvāmītrā (6.25.9^d, bhārā-dvājā) utā ta indra nāvanām.

Pāda c also in 1.177.5^c, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tasmād yajñāt sarvalūtaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepāsah sūryasyeva raçmāyaḥ : 5.55.3^c, virokīṇaḥ sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c ; 4.3.2^c ; 10.71.4^d, jāyēva pātya uṇatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapē sōmaprṣṭhāya vedhāse : 8.43.11^b, sōmaprṣṭhāya vedhāse.

[10.92.6^c, tébhiḥ caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dīrke vṛṣaṇaḥ ca pāuṇsye.

10.92.12^b : 10.64.4^d, āhiḥ ṇṇotu budhnyò hāvīmani.

[10.93.1^a, māhi dyāvaprthivi bhūtam urvī : 6.68.4^d, dyāuḥ ca prthivi bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rājāno amṛtasya mandrāḥ : 1.122.11^b, ṇrótā rājāno amṛtasya mandrāḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇaḥ pārijmā : 8.27.17^c, aryamā mitró vāruṇaḥ sārātayaḥ.

10.93.6^c, mahāḥ sá rāyā ēṣate : 1.149.1^a, mahāḥ sá rāyā ēṣate pātir dán.

10.93.11^c, sādā pāhy abhiṣṭāye : 1.129.9^c, sādā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvāṇaḥ sukrītaḥ sukrītyāyā : 3.60.3^d, viṣṭvī çāmibhiḥ sukrītaḥ sukrītyāyā.

[10.94.8^c, tā ū sutāsya somyāsyāndhasaḥ : 10.50.7^d, mādē sutāsya, &c.]

10.96.2^d, indrāya çūṣām hārivantam arcata : 1.9.10^c, indrāya çūṣām arcati ; 10.133.1^b, indrāya çūṣām arcata.

[10.96.13^d, satrū vṛṣaṇ jāṭhāra ā vṛṣasva : 1.104.9^c, uruvyācā jāṭhāra, &c.]

10.97.4^d, 8^d, ātmānam tāva pūruṣa.

10.97.18^a, 19^b, yā ōṣadhīḥ sōmarājñīḥ.

10.97.19^d, 21^d, asyāi sām datta viryam.

10.99.12^d : 10.20.10^d, iṣam ūrjam suksītīm viçvaṁ ābhāḥ.

10.100.1^d–11^d, ā sarvātātīm āditīm vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāvā yātra madhusūd ucyāte brhāt.

[10.100.9^b, viçvā dvēṣāṁsi sanutār yuyota : 2.29.2^b, yūyān dvēṣāṁsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agnīm uṣāsam ca devīm.

10.101.9^{cd} : 4.41.5^{cd}, sū no duhīyad yāvaseva gatvī sahasradhārā pāyasā mahī gāuḥ ; 10.133.7^d, sahasradhārā pāyasā mahī gāuḥ.

10.103.4^d, asmākam edhy avitā rāthānām : 7.32.11^c, asmākam bodhy avitā rāthānām.

10.103.12^d : 10.89.15^c andhēnamitrās tāmasā sacantām.

10.104.6^a, ūpa brāhmāṇi harivo hāribhyām : 1.3.6^b, ūpa brāhmāṇi harivaḥ.

10.104.6^d, dācvaṁ asy adhvarāsyā praketaḥ : 7.11.1^a, mahān asy, &c.

[10.104.7^b, sūtērapāṇi maghāvānām suvr̥ktim : 10.74.5^c, ṛbhuksāpāṇi maghāvānām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, gōbhīr ācvebhīr vāsūbhīr nyṣṭaḥ : 7.90.6^b, gōbhīr ācvebhīr vāsūbhīr hīrapyāḥ.

10.110.4^c : 1.124.5^c, vy ū prathate vitarām vāriyaḥ.

10.110.7^a, dāivya hōtārā prathamā suvācā : 2.3.7^a, dāivya hōtārā prathamā vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāivya hōtārā prathamā ny ṛñje ; 10.66.13^a, dāivya hōtārā prathamā purōhitā.

10.110.11^b, agnir devānām abhavat purogāḥ : 3.2.8^d, agnir devānām abhavat purōhitāḥ ; 10.150.4^a, agnir devō devānām abhavat purōhitāḥ.

10.111.4^a : 10.67.12^a, indro mahná mahatō ar̥pavāsyā.

10.111.5^b, viçvā veda sāvanā hānti çūṣṇam : 3.31.8^b, viçvā veda jānimā hānti çūṣṇam.

10.111.9^a : 4.17.1^d, sr̥jāḥ sindhūn̄r āhinā jagrasānām.

[10.112.1^c, hāṛṣasva hāntave çūra çātrūn : 6.44.17^a, enā mandānō jahi çūra çātrūn.]

[10.112.8^{ab}, prā ta indra pūrvyāṇi prā nūnān̄ viryā vocan̄i prathamā kṛtāni : see under 5.31.6.]

10.114.2^d : 3.54.5^d, pāreṣu yā gūhyeṣu vr̥tēṣu.

10.115.2^b, sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte çūcidan.

10.115.5^b: 6.15.3^b, aryāḥ pārasyaṅtarasya tāruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvām stoṣāma tvayā suvīrā drūghīya āyuh pratarām dādhanāḥ.

10.116.5^b: 4.4.5^c, āva sthirā tanuḥi yātujūnām.

10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ sutó maghavan túbhyaṁ ábhṛtaḥ.

10.118.3^b: 1.79.5^b, agnīr īlényo girā.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyavāhana; 10.119.13^b, devébhyo havyavāhanaḥ.

10.118.7^c, gopā ṛtāsyā dīdihi: 3.10.2^c, gopā ṛtāsyā dīdihi své dāme.

10.118.9^c: 5.14.2^c, yajīṣṭham mánuse jāne.

10.119.1^c–13^c, kuvīt sómasyāpām iti.

10.119.2^b, 3^a, ún mā pītā ayaṁsata.

10.119.13^b, devébhyo havyavāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyavāhana.

10.120.8^d: 3.31.21^d dūraç ca viçvā avṛṇod āpa svāḥ.

[10.120.9^d, hinvānti ca çivasā vardhāyanti ca: 5.11.5^d, ā pṛṇanti çavasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1^d–9^d, kásmāi devāya havīṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pātayo rayīnām.

10.122.3^d, yās ta ānaṭ samīdhā tám juṣasva: 6.1.9^b, yās ta ānaṭ samīdhā havyādātīm.

10.122.4^a: 5.11.4^a, yajñāsyā ketūm prathamām puróhitam.

10.122.7^b, dutām kṛṇvānā ayajanta mánusāḥ: 5.3.8^b, dutām kṛṇvānā ayajanta havyāñiḥ.

10.122.8^c, rāyās pōṣaṁ yājamāneṣu dhārāya: 8.59(Vā.11).7^b, rāyās pōṣaṁ yājamāneṣu dhattam; 10.17.9^d, rāyās pōṣaṁ yājamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvó gandharvó ádhi náke asthāt.

10.123.7^{cd}, vásāno átkam surabhīm drçé kām svār ná náma janata priyāñi: 6.29.3^{cd}, vásāno átkam surabhīm drçé kām svār ná nṛtav isiró babhūtha.

10.123.8^c, bhānūḥ ṣukrēṇa ṣociṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukrēṇa ṣociṣā vy
adyāut.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā : 10.71.3^c, tām ābhṛtyā vy ādadhuḥ
purutrā.

10.125.6^b (Vāc Āmbhr̥ṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,

ahām jānāya samādaṁ kṛṇomy ahām dyāvapṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Brhaspati)

tapurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

kṣipād āṣastim āpa durmatim hant āthā karad yajamānāya ṣāni yoh.]

~~6^a~~ refrain, 10.182.1^{cd}-3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman
hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in
order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . .
ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The
ease-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā pṛthivyā.

10.126.1^a, ná tām ānho ná duritām : 2.23.5^a, ná tām ānho na duritām kútaḥ
canā ; 8.19.6^c, ná tām ānho devākṛtām kútaḥ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mītró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātha (ādityāso yád īmahe
āti dviṣaḥ) : 8.18.3^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātho
yád īmahe.

10.126.8 = 4.12.6.

10.127.1^c, viṣvā ādhi ṣriyo 'dhita : 2.8.5^c, viṣvā ādhi ṣriyo dadhe ; 10.21.3^d, viṣvā
ādhi ṣriyo dhiṣe vivakṣase.

[10.127.2^c, jyótiṣā bād hate tāmāḥ : 10.37.4^a, yēna sūrya jyótiṣā bād hase tāmāḥ.]

[10.127.8^a, ūpa te gā ivákaram . . . stómam : 1.114.9^a, ūpa te stómān paṇupā
ivákaram.]

[10.128.8^d, índra má no rīṣo má parā dāḥ : 1.104.8^a, má no vadhir índra má
parā dāḥ.]

10.129.6^a : 3.54.5^a, kó addhā veda ká ihā prā vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta índraṁ sakhyāya viprā aṣvāyānto víṣaṇaṁ
vājāyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, sumṛīkó bhavatu viçvavedāḥ : 4.1.20^d, sumṛīkó bhavatu jātavedāḥ.

10.131.6^d = 6.47.12^d : 4.51.10^d ; 9.89.7^d ; 95.5^d, suvīryasya pātayaḥ syāma.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab} : 3.1.21^{ed} ; 59.4^{el}, tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma : 10.14.6^{ed}, tēṣāṃ vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma.

10.131.7^d = 6.47.13^d, ārāc cid dvēṣaḥ sanutār yuyotu : 7.58.6^e, ārāc cid dvēṣo vṛṣaṇo yuyota ; 10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota.

10.133.1^b, indrāya çūṣām arcata : 1.9.10^e, indrāya çūṣām arcati ; 10.96.2, indrāya çūṣām hārivantam arcata.

10.133.1^{fg}—3^{fg}, 4^{ef}—6^{ef}, nābhantām anyakēṣām jyākā ādhi dhānvasu.

10.133.2^e, açatrūr indra jajñīṣe : 1.102.8^d, açatrūr indra janūṣā sanād asi ; 8.21.13^b, ānāpir indra janūṣā sanād asi.

10.133.2^d, viçvaṃ puṣyasi vāryam : 1.89.9^b ; 5.6.6^b, viçvaṃ puṣyanti vāryam.

[10.133.3^b, aryō naçanta no dhīyaḥ : 9.79.1^d, aryō naçanta sāniṣanta no dhīyaḥ.]

10.133.4^e (Sudās Pāijavana ; to Indra)

yó na indrābhitto jāno vṛkáyūr ādideçati,

adhaspadám tám im kṛdhi vibādho asi sāsahir nābhantām anyakēṣām jyākā ādhi dhānvasu. ~~45~~ refrain, 10.133.1^{fg} ff.

10.134.2^e (Mādhātā Yāuvanāçva ; to Indra)

āva sma durhaṇāyató mártasya tanuhi sthirám,

adhaspadám tám im kṛdhi yó asmān ādideçati, devī jānitry ajñjanad bhadrá jānitry ajñjanat. ~~45~~ d : 9.52.4^e ; ef : refrain, 10.134.1^{ef}—6^{ef}

10.133.6^a : 3.41.7^a ; 7.31.4^a, vayām indra tvāyāvaḥ.

10.133.6^b, sakhitvām ā rabhāmahe : 9.61.4^e ; 65.9^e, sakhitvām ā vṛṇīmahe.

10.133.7^d, sahásradhārā páyasā mahí gāuḥ : see under 10.101.9^{ed}.

10.134.1^d : 3.10.1^b, samrījam carṣaṇínám.

10.134.1^{ef}—6^{ef}, devī jānitry ajñjanad bhadrá jānitry ajñjanat.

10.134.2^e : 10.133.4^e, adhaspadám tám im kṛdhi.

10.134.2^d : 9.52.4^e, yó asmān ādideçati.

10.134.3^d: 8.61.5^b, indra viçvābhīr ūtibhīḥ; 8.12.5^c, indra viçvābhīr ūtibhīr vavāksītha; 8.32.12^c, indro viçvābhīr ūtibhīḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrīṇībhīr ūtibhīḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātataṁ; 8.7.35^b, antārikṣeṇa pātataḥ.

10.139.2^b: 1.73.8^d, āpaprivān rōdasi antārikṣam.

10.139.3^a: 1.96.6^a, rāyo budhnāḥ saṅgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitī satyādharma.

10.139.5^c: 5.85.8^b, yād vā ghā satyām utā yān nā vidmā.

[10.140.2^d, pṛṇākṣi rōdasi ubhē: 8.64.4^c, ōbhē pṛṇāsi rōdasi.]

10.140.3^b: 8.60.4^d, māndasva dhṛtibhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnūya dadhire purō jānāḥ.

10.140.6^c, ṣṛṭkarmaṇ saprāthastamāṇ tvā girā: 1.45.7^c, ṣṛṭkarmaṇ saprāthastamam.

10.141.3^b: 8.11.6^c, agnīm gīrbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyū bṛhaspātim.

10.141.6^b, brāhma yajñāṇ ca vardhaya: 1.10.4^d, indra yajñāṇ ca vardhaya.

[10.142.4^c, yadā te vāto anuvāti ṣocīḥ: 1.148.4^c; 7.3.2^c, ād asya vāto ānu vāti ṣocīḥ; 4.7.10^b, yād asya vāto anuvāti ṣocīḥ.]

10.142.5^d, nyāññ uttānām anveṣi bhūmim: 10.27.13^d, nyāññ uttānām anv eti bhūmim.

10.147.4^d, makṣū sā vājaṇi bharate dhānā nībhīḥ: 1.64.13^c, ārvadbhīr vājaṇi, &c.; 2.26.3^c, sā putrāir vājaṇi, &c.

10.148.2^b: 2.11.4^d, dāsir viçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhā hitāṇi guhyaṇi guḥhām apsi.

10.148.4^d, utā trāyasva gr̥natā utā stīn: 10.22.15^c, utā trāyasva gr̥natō maghōnāḥ.

[10.149.2^d, āto dyāvāpṛthivī aprathetām: 10.82.1^d, ād id dyāvāpṛthivī, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devēbhyo havyavāhana; 10.119.13^b, devēbhyo havyavāhanāḥ.

10.150.2^{ab}: 1.91.10^{ab}, imān yajñām idān vāco jujuṣāṇā upāgahi; 1.26.10^b, imān yajñām idān vācaḥ.

10.150.4^a, agnir devō devānām abhavat purōhitaḥ: 3.2.8, agnir devānām abhavat purōhitaḥ; 10.110.11^b, agnir devānām abhavat purogāḥ.

10.152.3^a, vi rākṣo vi mṛdho jahi: 8.61.13^d, vi dviṣo vi mṛdho jahi.

[10.152.5^d, vāriyo yavayā vadhām: 1.5.10^c, īcāno yavayā vadhām.]

[10.153.2^c, tvām vṛṣan vṛṣéd asi: 8.33.10^a, satyām itthā vṛṣéd asi; 9.64.2^c, satyām vṛṣan vṛṣéd asi.]

10.153.3^b, vy antārikṣam atiraḥ: 8.14.7^a, vy antārikṣam atirat.

10.153.4^c: 8.76.9^c, vājraṁ cīcāna ojasā.

10.153.5^a: 8.98.2^a, tvām indrabhibhūr asi.

10.154.4^a, yé cit pūrva ṛtasāpaḥ: 1.179.2^a, yé cid dhī pūrva ṛtasāpa āsan.

[10.156.3^b, prthūm gómantam açvīnam: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm gómantam açvīnam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, ā sūryam rohayo divi; 1.7.3^b, ā sūryam rohayad divi.

10.157.5^b: 1.168.9^d, ād it svadhām iṣirām páry apaçyan.

10.158.5^a: 1.82.3^a, susamḍḍgam tvā vayām.

[10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jivāḥ prāti paçyema sūrya.]

10.159.4 (Çaci Pāulomī; Atmastuti) =

10.174.4 (Abhivarta Āṅgirasa; Rājñah stutiḥ)

yénéndro haviṣā kṛtv yābhavad dyumny ūttamāḥ.

idām tād akri devā asapatnā (10.174.4, asapatnāḥ) kilābhuvam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{cd}, indra mā tvā yājamānāso anyé nī rīraman tūbhyam imé sutāsah: see under 2.18.3.]

[10.160.5^a, açvāyanto gavyānto vājāyantaḥ: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, āmivā yās te gārbham durṇāmā yōnim açāye: 10.162.2^{ab}, yās te gārbham āmivā durṇāmā yōnim açāye.

10.162.3^d-6^d, tām itó nāçayāmasi.

10.163.5^{ed}, 6^{ed}, yákṣmañ sárvasmād átmānas tām idāñ ví vṛhāmi te.

10.164.4^b, abhidrohāñ cārāmasi: 7.89.5^b, abhidrohāñ manuṣyāç cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ājāiṣmādyāsanāma cūbhūmānāgaso vayam.

10.165.1^d, çāñ no astu dvipāde çāñ cātuspāde: 6.74.1^d, çāñ no bhūtañ divipāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çāñ no bhava dvipāde, &c.

[10.168.2^d, asyā viçvasya bhūvanasya rājā: 3.46.2^c; 6.36.4^d, ōko viçvasya, &c.; 5.83.3^c, tēna viçvasya, &c.; 9.97.56^b, sōmo viçvasya, &c.]

10.169.2^d, tābhyah parjanya māhi çarma yacha: 5.83.1^d, sā nah parjanya māhi çarma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrājañ jyōtiṣā svār āgachho rocanāñ divāh.

[10.171.3^a, tvāñ tyāñ indra mārtyam: 5.35.5^a, tvāñ tām indra mārtyam.]

Cf. 1.131.4^d.

10.173.3^b, 6^a, dhruvāñ dhruvēṇa haviṣā.

10.174.4 = 10.159.4 (except asapatnāñ in 10.174.4 for asapatnā in 10.159.4).

10.175.1^b, 4^b, devāñ suvatu dhārmanā.

10.175.2^b: 8.18.10^b, āpa sedhata durmatim.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yājamānāya sunvaté.

[10.177.1^c, samudrē antāñ kavāyo vi cakṣate: 1.159.4^d, samudrē antāñ kavāyañ suditāyañ.]

10.177.2^d, rtāsya padé kavāyo ní pānti: 10.5.2^c, rtāsya padāñ kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre: 4.23.10^c, rtāya pṛthvī bahulé gabhīré.]

10.178.3^{abc}, sadyāç cid yāñ çāvasā pañca kṛṣṭīñ sūrya iva jyōtiṣāpās tatāna, sahasrasāñ çatasā asya rāñhiñ: 4.38.10^{abc}, ā dadhikrāñ çāvasā pañca kṛṣṭīñ sūrya iva jyōtiṣāpās tatāna, sahasrasāñ çatasā vājy ārvā.

10.180.2^a: 1.154.2^b, mṛgō ná bhīmāñ kucaró giriṣṭhāh.

10.181.1^c–3^c, dhātúr dyūtanāt savitūç ca viṣṇoñ.

10.182.1^{ed}–3^{ed}, kṣipād āçastim āpa durmatim hann ātha karad yājamānāya çāñ yōh.

10.182.3^b, brahmadviṣaḥ ṣārave hāntavā u: 10.125.6^b, brahmadviṣe ṣārave hāntavā u.

10.183.1^c, ihā prajāṁ ihā rayīm rārāṇaḥ: 4.36.9^a, ihā prajāṁ ihā rayīm rārāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitīnām: 7.98.1^b, juhótana vṛṣabhāya kṣitīnām.]

10.187.1^c–5^c, sá naḥ parṣad āti dvīṣaḥ.

[10.187.3^b, vīṣā çukréṇa çocīṣā: agniḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó viçvābhī vipáçyati bhúvanā sām ca páçyati.

10.187.5^a, yó asyá pāre rájasah: 10.27.7^d, yó asyá pāre rájaso vivéṣa.

[10.188.1^b, áçvaṁ hinota vājīnam: 9.62.18^c, hárīm hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idāṁ no barhír āsāde.

[10.191.1^b, ágne viçvāny aryá ā: 9.61.11^a, enā viçvāny aryá ā.]

[10.191.1^d, sá no vásūny ā bhara: 8.93.29^a, sá no viçvāny ā bhara.]